



April 2001

Published quarterly by the Society for the Study of the Indigenous Languages of the Americas, Inc. Editor: Victor Golla, Native American Studies, Humboldt State University, Arcata, California 95521 (e-mail: golla@ssila.org; web: www.ssila.org). ISSN 1046-4476. Copyright © 2001, SSILA. Printed by Bug Press, Arcata, CA.

Volume 20, Number 1

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SSILA BUSINESS

SSILA turns 20

With this number the *SSILA Newsletter* enters its 20th volume, and the Society its 20th year. Our founding meeting was held in Los Angeles, in November 1981, and it is thus appropriate that both our summer and winter meetings this anniversary year will also be held in California — in Santa Barbara with the Linguistic Institute, July 6-8 (see below), and in San Francisco with the LSA, January 3-6, 2002. The Executive Committee hopes to see many of you on one or both occasions, to help us celebrate.

Preliminary program of the Summer Meeting

Below is the preliminary program for the 2001 Summer Meeting of SSILA, to be held on the campus of UC Santa Barbara, Friday July 6 through Sunday morning July 8, in conjunction with the 2001 Linguistic Institute. Co-sponsored by the Santa Barbara Workshop on American Indigenous Languages (WAIL), the program has been organized by **Marianne Mithun** (SSILA) and **Greg Brown** (WAIL). The Sunday morning session, which will focus on Latin American languages, is a joint session with the Friends of Uto-Aztecan Conference (FUAC).

Friday, July 6 (9 am to 12:45 pm):

Julia Dieterman (U Texas, Arlington), “Palatalization and changes in vowel formants in Isthmus Mixe”; **Darin Howe** (U Calgary), “Syllabic obstruents in Oowekyala”; **Barry F. Carlson & John H. Esling** (U Victoria), “The shift of uvulars to pharyngeals in Nootka”; **Patricia A. Shaw** (UBC), “On vowel shift in Coast Salish”; **Nancy Mattina** (Missoula, Montana), “Moses-Columbia Salish determiners”; **Donna Gerdts** (Simon Fraser U), “Narrative devices in a Halkomelem story”; and **Alexandra Y. Aikhenvald** (RCLT, La Trobe U, Australia), “Copula clauses in Tariana (Arawak).”

Friday, July 6 (2:15 to 5:30 pm):

Andrej Kibrik (Institute of Linguistics, Moscow), “Navajo dative: Two *bi-* or not two *bi-*?”; **Keren Rice** (U Toronto), “The *y/b* pronouns in Athapaskan languages: another perspective”; **Willem J. de Reuse** (U North Texas), “Topic, focus, definiteness, and specificity in Western Apache noun phrases and relative clauses”; **James Kari** (Dena’inaq’ Titaztun), “The research program of Jules Jetté”; **Eduardo Rivail Ribeiro** (U Chicago), “Female versus male speech in Karajá”; and **Suzanne Cook** (U Victoria), “Kitchen Lacandon.”

Saturday, July 7 (9 am to 12:45 pm):

Paulette Levy (Seminario de Lenguas Indígenas, UNAM), “From symmetrical systems to primary object systems in Totonacan”; **Françoise Rose** (Dynamique du Langage, U Lumière, Lyon II), “Cross-referencing in Emerillon, a Tupi-Guarani language of French Guyana”; **Timothy Jowan Curnow** (RCLT, La Trobe U, Australia), “Conjunct/disjunct systems in Barbacoan languages”; **Jane H. Hill** (U Arizona), “Cupeño case”; **Karen Langgård** (U Greenland), “Inderivation in West Greenlandic”; **Edward Vajda** (Western Washington U), “Toward a typology of position class: comparing Navajo and Ket verb morphology”; and **Emmon Bach** (U Massachusetts, Amherst), “Western Abenaki: Some other verb forms.”

Saturday, July 7 (2:15 to 5:30 pm):

Philip LeSourd (Indiana U), “The syntax and semantics the Maliseet-Passamaquoddy quantifier *tàn* ‘how, such’”; **Esther J. Wood & Andrew Garrett** (UC Berkeley), “The semantics of Yurok intensive infixation”; **Connie Dickinson** (U Oregon), “The creation of semantic participants in Tsafiki”; **Johannes Helmbrecht** (U Erfurt, Germany), “Are there adjectives in Hocank (Winnebago)?”; **Paul Kroeber** (Indiana U), “Negation and other adverbs in Tillamook”; and **Luis Oquendo** (U Zulia, Venezuela), “Negation as a propositional modality in the Japreria Language.”

Sunday, July 8 (9 am to 1:15 pm):

Bernhard Hurch (U Graz, Austria), “Humboldt’s Americanist program”; **Frank Seifart** (MPI for Psycholinguistics), “Nominal classification in Miraña”; **Christiane de Oliveira** (U Oregon), “Split intransitivity? On predicates and word classes in Apinajé”; **Suzanne Wash** (UC Davis), “Temporal clauses in Barbareño Chumash”; **Lourdes de León** (CIESAS, México), “Learning about ‘eating’ and ‘posture’ in Tzotzil: A look at early semantic development”; **Natalie Operstein** (UCLA), “Positional verbs and relational nouns in Zaniza Zapotec”; **Tezozomoc** (CSU Northridge), “Narrative gestures, geographical maps, and mental maps in Copalillo Guerrero Nahuatl”; and **Zarina Estrada Fernández** (U Sonora), “*Diccionario yaqui-español*: a lexicographic project.”

Further details of the meeting, together with information on travel and accommodations, can be found at the SSILA website (<http://www.ssila.org>) and at the WAIL website (<http://linguistics.ucsb.edu/events/wail/wail.html>). Details of the Linguistic Institute are available at the LI website (<http://www.summer.ucsb.edu/lisa2001/index.htm>). Attendees are urged to make travel plans early, since Santa Barbara is a popular destination in the summer.

CAIL session at AAA in November

Although next winter SSILA will meet with the Linguistic Society of America (San Francisco, Jan. 3-6, 2002), the *Conference on American Indian Languages* will be on the program of the American Anthropological Association (Washington, DC, November Nov. 28-Dec. 2, 2001) for the 38th consecutive year (since two early meetings took place in other venues, this will in fact be the 40th CAIL). This year the CAIL will be consist of a single session, "Language Ideologies in Native American Cultures: Multiplicity and Change," organized by **Margaret Field & Deborah House**. Papers will include: **Pamela Bunte**, "I Don't Even Talk My Own Language": Language Socialization, Language Ideologies, and Paiute Identities"; **Justin Richland**, "...It Doesn't Have as Much Effect Because I Can't Use My Language": Metadiscursive Practices as Rhetorics in a Hopi Tribal Court Hearing"; **Christopher Loether**, "Language Ideology and Second Language Pedagogy: A Shoshoni Study"; **Margaret Field**, "Changing Language Ideology in the Navajo Community: From Purism to Codemixing"; **Deborah House**, "To Be or Not to Be Navaho: Ideological Contests, Identity Politics"; and **Charlotte Schaengold**, "Borrowing between Unlike Languages in Spite of Various Constraints."

CORRESPONDENCE

The Navajo Ethnologic Dictionary

February 2, 2001

In your piece on Athapaskan dictionaries, you are fortunately mistaken about the unavailability of the Franciscan Fathers' *Ethnologic Dictionary*. I purchased it a few years ago in a reprinted form, and Amazon.com still lists it (even though it says the publisher is out of stock).

— Philip J. Greenfield
Department of Anthropology, San Diego State University

March 16, 2001

I enjoyed your piece on Athapaskan dictionaries immensely. Others, I am sure, have pointed out to you that you were overly pessimistic in one regard. You said that Haile's *Ethnologic Dictionary* is the sort of thing that no one would reprint, but in fact it has been reprinted at least twice: once in Leipzig in 1929 and once (ostensibly at least) by the originating press, at the mission in St Michaels, in 1968.

— Robert Bringhurst
Vancouver, BC

Hoijer's neglected documentation of Apachean

February 28, 2001

I thoroughly enjoyed Victor Golla's "Some Thoughts on Athapaskan Dictionaries." As an Apacheanist, however, I must react to one short thought of Victor's: "Hoijer's 'The Apachean Verb', I can tell you, is no fun at all."

It is true that the presentation in Hoijer's article is not the most exciting, and that much of it is, understandably, superseded, by later work. I think, however, that Hoijer's published Apachean work is but a small tip of a huge iceberg and that we are not sufficiently aware of the impressive quality and quantity of Hoijer's unpublished fieldwork on Apachean languages. I am not talking here about Navajo (by far the best studied of Apachean languages) where much of the fieldwork had already been done by Sapir, and where it was left to Hoijer to publish some of this as a text collection, a grammar, and a lexicon. I am referring to the other Apachean languages: Western Apache, Chiricahua, Mescalero, Jicarilla, Lipan, and Plains Apache (formerly called Kiowa Apache). Hoijer apparently compiled fairly extensive fieldnotes for all these languages, some of which have survived on typed slips, others on handwritten slips, others as typed or handwritten texts, or stem lexica.

Some of these unpublished papers are in the Library of the American Philosophical Society in Philadelphia, and have been reported on by Kendall and Landar in a note in *IJAL* (43:355, 1977), but there is more in archives at the University of Arizona, at the University of Alaska, Fairbanks, at Indiana University, and presumably elsewhere, including in private collections. I think the total volume is quite impressive, and I would welcome information from readers on the whereabouts of Hoijer manuscripts on Apachean. I am convinced, for example, that there exists a Lipan Apache slipfile somewhere, which, if it is comparable to his Plains Apache and the Western Apache slipfile collection, could have between 700 and 2,000 slips. Since Lipan is now extinct, it is crucial to track such things down. Morris Opler's papers would be a place to look.

As far as the quality is concerned, my Western Apache consultants are impressed by Hoijer's collection of stories, which are similar in subject matter to his valuable published *Chiricahua and Mescalero Apache Texts* (Chicago, 1938). It is unfortunate that rather little of Hoijer's extensive Apachean material was published, or used by him. Nevertheless, we should be extremely grateful to Hoijer for his unsurpassed documentation of Apachean other than Navajo, which might turn out to come close to Harringtonian proportions.

Let me note, to finish, that it is not sufficient to read Hoijer's original fieldnotes, since they are sometimes incomplete. (For example, I discovered that some San Carlos Apache forms given in "The Apachean Verb" are missing in his San Carlos file slips.)

— Willem J. de Reuse
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More about Hockett

March 30, 2001

I was saddened to read in the January 2001 *SSILA Newsletter* of the death of Chas Hockett. I never met him, but I did correspond with him briefly and experienced his kindness.

In about 1990 I wrote him a letter asking him how I could obtain a copy of his article "Notes on Peoria and Miami," which I had seen mentioned in the *Bibliographie linguistique* for 1981. I had been curious about the Miami-Illinois language for some time, as I knew its territory had once covered much of the region immediately to the south of the Great Lakes, and yet so little information seemed to be available about it when compared with Menominee or Ojibwa. I also made some comments in my letter about the way in which North American languages had been used as testing-grounds for various theories rather than as entities in themselves. A little while later I received a parcel containing his spare copy of Chris Wolfart's *Bibliography of Algonquian Linguistics*, several offprints and papers (including the Miami paper I had asked about, which contains some of the most

accurately-recorded Miami-Illinois data ever), and a cheering letter to accompany what he called this "Americanist CARE package." Had it not been for this act of kindness, I might not have got into contact with Dave Costa, who invited me to the Americanist conferences in the US in 1991, and the direction of my life and linguistics might have been very different and much impoverished.

Hockett's approach to linguistics, as exemplified in his publications, impressed me greatly as one in which he showed it to be possible to practice what I call a "mixed linguistic economy" (in his case pursuing interests in Algonquian, Chinese and Austronesian) while at the same time making valuable contributions to linguistic theory. He didn't follow fashions; he pursued his own interests and thereby blazed a trail which a number of discerning linguists found it satisfying and enriching to follow. We need more linguists like him.

— Anthony Grant
Wibsey, Bradford, UK

March 10, 2001

An emendation to your obituary for Chas Hockett: Some of his music — movements from the Flute Sonata — was also performed at the LSA Annual Meeting in Chicago in 1997, when Jim McCawley (in his Presidential year) organized a concert of "Music by Linguists." Pieces by Friedrich Nietzsche, Yuen-Ren Chao, and Ray Jackendoff were also included. I believe Jim played the accompaniment, but I don't remember who the flautist was.

Thank you for the fine remembrance, which tallies with the Hockett I knew.

— Peter T. Daniels
Riverdale, New York

[As several correspondents have pointed out, Hockett's obituary should have mentioned the substantial festschrift that was presented to him on his 60th birthday: *Essays in Honor of Charles F. Hockett*, edited by Frederick B. Agard and Gerald Kelley, with the assistance of Adam Makkai and Valeric Becker Makkai (Leiden: E. J. Brill, 1983). — VG]

Kemosabe's mask

March 6, 2001

One of Clayton Moore's original Lone Ranger masks has been donated by the Moore family to us here at the Smithsonian's American History Museum. In preparing some display materials, we wish to be clear about the origins of terms used on the show such as *kemosabe* and *tonto*. Would SSILA have positions or references on either of these? I have heard of an essay by Martha Kendall on this subject but have been unable to track it down.

— David H. Shayt
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[Although SSILA hasn't taken a position on the origin of *kemosabe* and *tonto*, the *Newsletter* has printed a number of letters and other items on the subject over the years. The weight of opinion leans towards an Algonquian origin for *kemosabe* — probably from a verb form in Ojibwe that could mean 'he sneaks a look, he peeks, he stealthily takes a look at him', which comes close to "masked man" in general semantic intent. Kendall's article on *kemosabe* (which appeared in the *Smithsonian* magazine for September 1977, pp. 113-120) suggests some other etymological possibilities, but none of them are as likely as the Algonquian one. — VG]

Kroeber and Angulo

March 8, 2001

I am currently working on an essay (for a forthcoming volume in the History of Anthropology series) dealing with the professional and personal relationships between Jaime de Angulo and Alfred Kroeber in the interwar years. Having gone through what's currently in print and also some archival sources, I would appreciate hearing from anyone with either firsthand or mediated information on the subject. I'm also interested in assessments by specialists in California Native languages of the quality of Angulo's linguistic work relative to that of his contemporaries.

—Rob Brightman
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Index to IJAL

April 3, 2001

The last cumulative index published for the *International Journal of American Linguistics* covered volumes 22 through 31, and appeared in vol. 32, no. 3 of the journal (1966). Starting in 1966, I have kept my own index files, one for author/title, the other for language/topic. I am now making them available on my personal website for general use. At present they cover volume 32 (1966) through volume 60 (1994); they will be updated at a later time. The URL is:

<http://www.ncidc.org/bright>
Look under "Supplementary material".

—William Bright
Boulder, Colorado

An editorial slip on the Eskimo ice

February 5, 2001

In your item "No new words for snow?" in the "Media Watch" section of the January *SSILA Newsletter* you used the non-word "Inuits." This form is incorrect. *Inuit* is already plural. One Inuit person is an *Inuk*. (Somewhat to my surprise, many non-Inuit in Canada know this and use the word properly.) The dual form is *Inup*, but I've never heard that used. Sorry for being pedantic, but an analogous "alumnis" (which I have seen and heard) would also bother me.

— M. Dale Kinkade
Vancouver, BC

[Oh, how embarrassing! — VG.]

OBITUARIES

Kenneth L. Pike (1912-2000)

Kenneth Lee Pike, whose name was all but synonymous with the Summer Institute of Linguistics, died in Dallas, Texas, on December 31, 2000, after a brief illness. A philosopher and poet, as well as a deeply committed Christian, Pike was among the most talented and versatile descriptive linguists of his generation and was a significant contributor to the study of indigenous American languages, in particular the analysis of tonal systems.

Pike was born in East Woodstock, Connecticut, on June 9, 1912, the son of a country doctor who had served as a medical missionary in Alaska. Inheriting his father's strong religious convictions, Pike attended Gordon College of Theology and Missions, graduating in 1933. Although he originally planned to work in China, he joined William Cameron Townsend's newly founded Wycliffe Bible Translators and began work on Mixtec in 1935. It was at the training session at "Camp Wycliffe" that summer that Pike first encountered linguistic analysis — Townsend had brought in Elbert McCreery to lecture on phonetics — and it changed his life. As he put it in an interview many years later, "those ten days of phonetics in 1935 opened a whole new window on the world of science for me. It exploded my mind, first with fascination from sound to phoneme, then eventually to the emics of behavior as a whole." He was soon studying linguistics professionally. After attending the Linguistic Institute in the summer of 1937 (where he met Edward Sapir), Pike began doctoral work at Michigan under Charles Fries, taking his Ph.D. in 1941 with a dissertation on phonetics. He quickly established himself as one of the most intellectually creative members of the structuralist school, and in 1943 published two important textbooks, *Phonemics* and *Phonetics* (a revised version of his dissertation), and a groundbreaking article on what would later evolve into the method of grammatical analysis he called Tagmemics. In 1948 he published *Tone Languages*, perhaps his most influential contribution to descriptive linguistics.

In 1948 Pike joined the Michigan faculty, and for the next 30 years divided his time between this academic commitment and the training of Wycliffe Bible translators at the Summer Institute of Linguistics. Originally a summer workshop, as its name indicates, SIL expanded after the war into a year-round operation, based for many years at the University of Oklahoma. Serving as SIL's President from 1942 to 1979, Pike fashioned SIL into arguably the most efficient training program for field linguists that has ever existed, and much of his theoretical work ("etics" and "emics", frames and matrices, the tagmemic model) had its roots in his SIL teaching. In 1967 he brought his practical and theoretical concerns together in a major holistic statement, *A Unified Theory of the Structure of Human Behavior*.

Pike's work on American languages was always subordinate to his broader commitments, and much of it was done early in his career, or in collaboration with other SIL field workers. His work on Mixtec, however, was substantial (he completed a full translation of the New Testament in 1951), and in many ways his long involvement with that phonetically complex language did much to shape his thinking about linguistic patterns and the ways in which linguists discover them. He often told the story of his initial encounter with Mixtec: fresh from Bible college and knowing hardly a word of Spanish, he had to build up an understanding of the language by pointing and imitating, almost as a child would.

This direct, monolingual style of fieldwork later became his hallmark, and he often demonstrated the technique before an audience. Introduced to a speaker of a language he had never before heard, Pike would invariably succeed, after an hour or two of vigorous monolingual interaction, in covering the blackboard with a basic word list, a schematic version of the phonemic system, and notes on morphosyntax. On only one occasion, it is said, did

Pike's wizardry fail — when the speaker mistook the elicitation session for a word association experiment.

—VC

[A longer obituary, together with various tributes, texts of interviews, and a complete bibliography, can be found at the SIL website (www.sil.org).]

PUBLICATIONS OF KENNETH L. PIKE ON AMERICAN INDIAN LANGUAGES AND LINGUISTIC ANALYSIS

- 1937a Likenesses, Differences and Variation of Phonemes in Mexican Indian Languages and How to Find Them. *Investigaciones Lingüísticas* 4:134-39.
- 1937b Una leyenda mixteca. *Investigaciones Lingüísticas* 4:262-70.
- 1938 Practical Suggestions Toward a Common Orthography for Indian Languages of Mexico for Education of the Natives Within their own Tongues. *Investigaciones Lingüísticas* 5:86-97.
- 1943a *Phonemics: A Technique for Reducing Languages to Writing*. Glendale, CA: Summer Institute of Linguistics.
- 1943b *Phonetics: A Critical Analysis of Phonetic Theory and a Technic for the Practical Description of Sounds*. University of Michigan Publications in Language and Literature 21. Ann Arbor.
- 1943c Taxemes and Immediate Constituents. *Language* 19:65-82.
- 1944 Analysis of a Mixteco Text. *IJAL* 10:113-38.
- 1945a Mock Spanish of a Mixteco Indian. *IJAL* 11:219-24.
- 1945b Tone Puns in Mixteco. *IJAL* 11:129-39.
- 1946a Another Mixteco Tone Pun. *IJAL* 12:22-24.
- 1946b Phonemic Pitch in Maya. *IJAL* 12:82-88.
- 1946c The Flea: Melody Types and Perturbations in a Mixtec Song. *Tlalocan* 2:128-33.
- 1947 A Text Involving Inadequate Spanish of Mixteco Indians. *IJAL* 13:251-57.
- 1947 (with Eunice V. Pike) Immediate Constituents of Mazateco Syllables. *IJAL* 13:78-91.
- 1948 *Tone languages: A Technique for Determining the Number and Type of Pitch Contrasts in a Language, with Studies in Tonemic Substitution and Fusion*. University of Michigan Papers in Linguistics IV. Ann Arbor: University of Michigan.
- 1948 (with Donald Sinclair) The Tonemes of Mezquital Otomi. *IJAL* 14:91-98.
- 1948-49 Cuento mixteco de un conejo, un coyote y la luna. *Revista Mexicana de Estudios Antropológicos* 10:133-34
- 1959 Instrumental Collaboration on a Tepehuan (Uto-Aztecan) Pitch Problem. *Phonetica* 3:1-22.
- 1959 (with Rachel Saint) Notas sobre fonémica huarani ("Auca"). In *Estudios acerca de las lenguas huarani (auca), shimigae y zapara*, 4-17. Publicaciones Científicas del Ministerio de Educación del Ecuador.
- 1961 (with Milton Warkentin) Huave: A Study in Syntactic Tone with Low Lexical Functional Load. In Benjamin F. Elson and Juan Comas (eds.), *A William Cameron Townsend en el vigésimo quinto aniversario del Instituto Lingüístico de Verano*, 627-42. Mexico.
- 1962 (with Rachel Saint) Auca Phonemics. In Benjamin F. Elson (ed.), *Studies in Ecuadorian Indian Languages* 1, 2-30. Linguistic Series 7. Norman: Summer Institute of Linguistics.
- 1964a Progressive Neutralization in Dimensions of Navaho Stem Matrices. *IJAL* 30:144-54.
- 1964b Stress Trains in Auca. In D. Abercrombie (ed.), *In Honour of Daniel Jones: Papers Contributed on the Occasion of his Eightieth Birthday, 12 September 1961*, 425-31. London: Longmans, Green.
- 1964 (with Barbara E. Hollenbach) Conflated Field Structures in Potawatomi and in Arabic. *IJAL* 30:201-12.

1964 (with Mildred L. Larson) Hyperphonemes and Non-systematic Features of Aguaruna Phonemics. In A. H. Marckwardt (ed.), *Studies in Languages and Linguistics in Honor of Charles C. Fries*, 55-67. Ann Arbor: English Language Institute.

1975 (with Rachel Saint) Fonémica del idioma de los huaurani (auca). In M. Catherine Pecke (ed.), *Estudios fonológicos de lenguas vernaculas del Ecuador*, 87-107. Quito: Ministerio de Educación Pública.

William Morgan Sr. (1918-2001)

On January 6, 2001, William Morgan Sr. (Willie, as he was known), a native speaker of Navajo and my mentor and colleague for more than half a century, passed on, bringing to a close a long, varied and productive career as cross-cultural interpreter, educator and collaborator in our many joint works in and on the Navajo language.

Willie's career began at a time when most of the Navajo population still lived in a traditional culture, monolingual in Navajo and economically dependent on livestock and subsistence farming, and it extended to a point near the present. This was an era of revolutionary changes in Navajo life, and Willie's personal influence on many of these developments was considerable. In addition to his work in lexicography and education, Willie made a significant contribution to Navajo political development, playing a key role in the evolution of the present day Navajo Nation Council and Navajo court system.

Our association began in 1937, at the Southwestern Range and Sheep Breeding Laboratory, then located near Fort Wingate. At the time I was a graduate student interested in the Navajo language, and I had taken a menial job at the laboratory in order to pursue my studies. Willie had a job at the same facility where, with the aid of a microscope, he counted and recorded the relative proportion of "kemp" (hollow) fibers in cross sections of wool. I was assigned to join him and we became a team, alternately counting and recording. It was here that the Young-Morgan partnership was born. It became one in which we each had a well-defined role and a common purpose.

In the evenings Willie helped me with language work, and together we prepared primer texts in Navajo for John P. Harrington, the Smithsonian linguist. In the course of this work Willie learned how to read and write Navajo, and he became interested in the analysis of his own language.

The decade of the 1930s was a tumultuous period in Navajo history. Population growth, both animal and human, had overburdened the carrying capacity of the Reservation to such an extent that it threatened destruction of the agricultural resource base. Relief required drastic measures, including severe reduction of livestock numbers and diversification of the Navajo economy. The Federal Government moved, with little warning, to institute a program of forced cultural change — an action that quickly generated confusion, fear and rebellion.

There was an immediate need to find media for effective communication between the Government and the Navajo people, and the fact that very few spoke or understood English posed a complex of problems. Oral interpretation, the traditional medium, was mar-

ginally effective at best, but an alternative in the form of carefully prepared explanatory translations of complex subject matter seemed promising.

It was at this point, in 1940, that Willie and I were employed by the Bureau of Indian Affairs to launch a literacy program, designed to teach both students and adults to read Navajo. We were given the task of producing instruction materials and conducting literacy classes.

The effort was immediately confronted by a host of obstacles. Federal Indian policy had long advocated eradication of Indian languages and institutions in the interests of "civilizing" the people, and as late as 1928 the Secretary of the Interior was issuing directives to agency superintendents to put a stop to ceremonies and other Indian religious practices. Many federal employees at Indian schools and agencies, many missionaries and traders, and most of the non-Indian public were shocked by the abrupt reversal of longstanding policy that would recognize the value of an Indian language. Our program quickly came under attack.

The harassment was annoying to Willie and me, but we persisted. As the program took shape we introduced a Navajo language newspaper, *Ádahoónílgíí* ("current events"), which was distributed widely to Reservation schools, missions, and trading posts, as well as to individual subscribers. Willie drafted the Navajo texts; I set the type and supervised distribution. It carried information of all kinds, including careful explanatory translations of Acts of Congress, laws, and regulations, as well as news and technical information relating to such areas as health and disease control. We also published a short grammar and bilingual dictionary, *The Navaho Language*, in 1943.

Early in the post World War II period the literacy program gained a powerful ally when the Wycliffe Bible Translators appeared on the scene, where they commenced production of a Navajo translation of the Bible. They exerted direct influence on Protestant missionaries and indirect influence on other detractors, and Willie and I joined forces with them in promoting the literacy effort. In the closing years of the 1940s Willie, with his broad command of both Navajo and English, became adept as a cross-cultural interpreter, and showed great ability to find ways of transmitting complex alien concepts in lucid, readily understandable form.

The decade of the 1950s was a period of very rapid cultural change for the tribe. In 1950 Congress authorized the appropriation of millions of dollars to support what was known as a "rehabilitation program" for the Navajo and Hopi Tribes. Included was a crash program aimed at quickly teaching children and young adults to speak English. Reviving an earlier policy aimed at full acculturation, school personnel encouraged the exclusive use of English, and some even punished children caught speaking Navajo. With this turn of events support for literacy in Navajo declined, and in the mid 1950s the program was abandoned. Its last major publication was *A Vocabulary of Colloquial Navajo*, in 1951.

About the same time, the Tribe joined with Cornell University College of Medicine to establish a Field Health Research Project. It operated from a clinic base in the center of the Reservation and was designed for multiple purposes, including the development of effective methods for the delivery of modern medical services to

the Navajo people. Willie fit readily into this undertaking. His skill as a cross-cultural interpreter was well established and the project was also in need of experts in language and culture who could train members of the clinic staff. Willie remained for the full five years of the Project.

At the end of the 1950s many surprising developments took place, not the least of which was a counter-revolution in language policy. It was launched by a number of younger people who had become proficient in English, but at a high cost — they were losing their first language, an asset on which they placed a high value. They became vocal in their demand for a shift to bilingual education in the Navajo schools. The response was positive, and by the 1970s regional colleges and universities had developed programs for training bilingual teachers and college-level courses were being offered in the Navajo language. Diné College (formerly Navajo Community College), established in 1968, became — and remains — a potent force in Navajo bilingual education. MIT accepted several young Navajos into their program in linguistics, and in 1971 the Native American Materials Development Center was established in Albuquerque by the Navajo Tribe to produce and publish bilingual educational materials in Navajo.

Willie joined the Center's program, but in the mid-1970's an opportunity arose for us to renew our old team relationship for compilation of a new bilingual dictionary. Our 1943 and 1951 publications had been limited in content and were long out of print; we applied for, and received, a modest grant from NEH to produce a much more detailed work. *The Navajo Language: A Grammar and Colloquial Dictionary* was compiled in the mid-1970s, with the full support of the University of New Mexico Department of Linguistics, and published in 1980 by the University of New Mexico Press. A revised edition appeared in 1987, followed in 1992 by *An Analytical Lexicon of Navajo*, again with generous support from the Department and the University Press.

Willie's contributions as an interpreter were made during a period when the Navajo people were predominantly monolingual in Navajo; cross-cultural communication required great skill. His knowledge of the traditional culture, coupled with his extensive command of the Navajo language, gave him a unique advantage. These same skills made Willie a great lexical resource in the compilation of our dictionaries. He devoted his entire life to a career that revolved around his language. It was my good fortune to work with him.

—Robert W. Young

Rose Pierre (1940-2001)

Rose Pierre, Yinka Dene Language Institute Executive Director inle', dazsai nohts'utni 'et huwa nedzi nduda.

Chuzcho ooza' tat whunizyai dzin, 1940, Tache whuzdli. Granton didoh. Lejac Residential School cha Kamloops Indian School cha 'ink'ez Prince George College 'et hodil'e'. Grade 12 lhaidinla-un Tache whut'en butoh 'udechoo-un inle'. Hiba k'elha lhuhooh'i 'et hoon'tsi, dich'oh Tl'azt'en Nation bube'uk'uneuzguzbayoh 'uhoonla. 'Udechoo-un 'ut'en-un guli'.

Sa'choneghuni 'ink'ez neye'ut'en yodil'e'. University of Victoria 'et linguistics yodul'eh whe diploma lhaidinla. Wheni Dakelh neye'udada' 'ink'ez netsoda'ne cha lhaicho yodil'e'. 'Udechoo neghuni 'ink'ez neye'ut'en yodul'eh whe 1992 Yinka Dene Language Institute Executive Director guli'. Chuzcho ooza' 1997 YDLI ba 'ut'en-un 'etsul 'uja. 'Atsulyaz ndida' hukw'elh'az, whunizyai 'on'at kwulai' Sacho ooza', 2001 khuntsul dazsai.

Buzdoolhti' ha, Rose oonatneke Dakelh khuni k'us linguistics yodool'eh hukwa'ninzun-ne ba sooniya huyuzsa.

Rose Pierre, researcher on the Carrier (Dakelh) language and former Executive Director of the Yinka Dene Language Institute in Vanderhoof, British Columbia, passed away suddenly on January 15, 2001, after a short illness.

Born in Tache (Tl'azt'en Nation) on March 30, 1940, Rose was a member of the Granton (Caribou) clan. Educated at Lejac Residential School, Kamloops Indian School, and Prince George College, she was the first person from Tache to complete grade 12. Working without salary, she single-handedly created the Tl'azt'en Nation band office and became its first staff officer.

Interested for many years in language and culture, she received a diploma in linguistics from the University of Victoria. She also did extensive research on Carrier legends and genealogy. Initially employed as a researcher, she became Executive Director of the Yinka Dene Language Institute in 1992. She stepped down from the position in 1997.

In her memory, her family has established a scholarship fund for Carrier students of language and linguistics.

—William J. Poser

NEWS & ANNOUNCEMENTS

American Indian languages on Linguistic Institute curriculum

In addition to hosting the SSILA Summer Meeting, the curriculum of the 2001 Linguistic Institute at UC Santa Barbara will include two courses that deal directly with American Indian languages.

Emmon Bach will offer a course on the *Structure of Northwestern Indian Languages* (Ling 593 RA, T-Th 2-3:50 pm). After a short and selective survey of the area the class will look at five or six languages, representing the Wakashan, Na-Dene, Tsimshianic, Eskimo-Aleut, and Haida families or isolates. A major theme will be looking at different ways in which the languages make use of complex word structures in their word-grammars and phrase-grammars. Where feasible Emmon will include sample recordings and transcriptions of texts and other materials.

Marianne Mithun will offer *Grammatical Relations, Argument Structure, Case, and Voice in North American Indian Languages* (Ling 593 RB, M-W 10-11:50 am). Marianne will survey the rich variety of systems for distinguishing participants in events and states that can be seen in the several hundred languages of indigenous North America. These include nominative/accusative, ergative/absolutive, agent/patient, direct/inverse, and tripartite patterns, as well as combinations of all of these. The nature

of the systems will be examined, along with their use in speech for semantic, syntactic, and discourse purposes. Marianne will also address various diachronic issues.

For further information about the LI and its classes visit the Institute's website (<http://www.summer.ucsb.edu/lisa2001>).

22nd AILDI to meet in Tucson

The 22nd annual *American Indian Language Development Institute* (AILDI) will be held at the University of Arizona, Tucson, from June 4 to 29, 2001. It will be hosted by the U of A Department of Language, Reading and Culture and the American Indian Studies Program, and coordinated by Sheilah Nicholas.

This year's AILDI will emphasize indigenous language rights and revitalization, materials development, and the linguistic, cultural, and social aspects of indigenous language teaching. AILDI participants enroll in six graduate or undergraduate credit hours, and work with linguists, tribal elders, bilingual/ESL specialists, teachers, teachers aides, and school administrators in an integrated, holistic learning experience.

Tuition costs are approximately \$750, and books and supplies \$150. Campus residence halls and apartments with cooking facilities can be arranged. Financial assistance is available, but limited. Early registration is encouraged.

To receive an application for registration and financial aid, contact: Sheilah Nicholas, AILDI, University of Arizona, Dept. of Language, Readings & Culture, College of Education Room 517, P.O. Box 210069, Tucson, AZ 85721-0069 (520/621-1068; aildi@u.arizona.edu).

Summer Workshop at Indiana U on Multimedia Documentation & Teaching

A workshop on *Documenting and Teaching American Indian Languages through Multimedia* will be held at Indiana University, Bloomington, from July 16 to 27, sponsored by the American Indian Studies Research Institute. The workshop is designed for linguists, educators and scholars working with Native American languages, and the focus will be on the use of digital, interactive multimedia tools for language documentation and instruction.

Participants will choose one of three workshop sessions (each will last for the full two weeks):

(1) *Language Lesson Workshop*: Learn to work with Indiana Language Lesson Creator, an innovative application that allows educators to develop multimedia language lessons for a range of skill-levels.

(2) *Dictionary Database Workshop*: Targeted at linguistic documentation projects such as dictionaries and other complex language resources. Covers the principles of dictionary construction, language recording, and working with the Indiana Dictionary Database application.

(3) *Lessons Online*: Cultural lessons and resources for the World Wide Web. Covers the principles of designing, delivering and evaluating effective interactive lessons for the internet. Software includes Soundforge, Dreamweaver and Photoshop

Each session will include hands-on experience with audio and graphics digitizing software, content design and evaluation, and effective multimedia teaching strategies.

Familiarity with computers and multimedia software is useful but not mandatory; media specialists are encouraged to accompany educators with little computer experience. Participants should come with a specific project in mind and materials they would like to develop. Workshops will be tailored to address participants' specific goals.

There are three options for participation:

(1) A basic fee of \$600 includes registration and computer use. This fee is required from all workshop participants. (2) An additional (optional) \$538 covers tuition expenses for participants wishing to receive 3 graduate credits. (3) An additional (optional) \$600 pays for on campus lodging and meals.

Apply online at: <http://zia.aisri.indiana.edu/~workshop/app.html>
Deadline for applications is May 25; acceptances will be announced June 1. For more information, e-mail Douglas Parks (parksd@indiana.edu) or Sam Cronk (scronk@indiana.edu), telephone 812/855-4086, or visit the workshop website:

<http://zia.aisri.indiana.edu/~workshop/>

Terralingua/WWF map and report available

Terralingua: Partnerships for Linguistic and Biological Diversity (<http://www.terralingua.org>) recently collaborated with WWF International on a project entitled *Indigenous and Traditional Peoples of the World and Ecoregion Conservation*. This project resulted in a cross-mapping of the world's ethnolinguistic groups onto the world's ecoregions, and a report outlining an integrated approach to conserving the world's biological and cultural diversity. The report contains recommendations for the best practices in working with indigenous peoples in ecoregion conservation, with a special focus on issues of traditional ecological knowledge and use and management of traditional resources. Both the map and the report are available on the web at:

<http://panda.org/resources/publications/sustainability/indigenous>

IPOLA rebrands

The Board of Directors of IPOLA (the *Institute for the Preservation of the Original Languages of the Americas*), chaired by Gerald Hill, announced in their Winter 2000 newsletter that they had voted to change the Institute's name to the *Indigenous Language Institute* (ILI), effective August 2000.

The mission and structure of the Santa Fe-based organization, founded in 1992 by Johanna Hess, remains the same (as does their address: 560 Montezuma Avenue #201-A, Santa Fe, NM 87501; but note the new e-mail and web addresses below). It was felt that the new name — which has been the title of a major initiative within the overall structure of IPOLA since 1997 — better signifies the purpose of the organization, namely to unify the isolated and fragmented efforts of Native American language revitalization work. Further movement toward this goal took place at an ILI "Think Tank" held at the School of American Research in early December, which brought together ten scholars and grassroots language activists to address the practical needs and effects of language revitalization. A report on this meeting will appear in the next ILI newsletter. (To subscribe, contact ILI at the address above or by e-mail at ili@indigenous-language.org or on the web at <http://www.indigenous-language.org>.)

Summer study courses

• *Kaqchikel* (Guatemala, June 18-July 27)

The *Oxaluj Aj: Intensive Kaqchikel Maya Language and Culture Course* invites students to participate in a six-week intensive language and culture class in the Kaqchikel region of Guatemala from June 18 to July 27. In addition to language learning, the course (co-sponsored by Tulane University and the University of Texas at Austin) takes a broad look at Kaqchikel Maya culture, encourages the collaboration of Mayas and foreign scholars, and helps students develop pilot research projects. Further information and forms can be obtained from: Judith M. Maxwell, Dept. of Anthropology, 1021 Audubon Street, Tulane Univ., New Orleans, LA 70118 (maxwell@tulane.edu). For information about course activities, schedules, and general information contact: Walter E. Little, Dept. of Anthropology, 455 W. Lindsey, Rm 521, Norman, OK 73019 (welittle@ou.edu).

• *Quichua* (Ecuador, June & July)

Arizona State University's Center for Latin American Studies offers an intensive summer field program in Quichua (Ecuadorian Quechua). Now in its 3rd year, the program has been expanded to six weeks and includes immersion language classes at four levels (beginner to advanced) as well as practical training in contemporary field work methods in anthropology. Students gain a unique perspective by living and working with native communities both in the Andes and in the Ecuadorian lowlands. There will be two sessions, June 6-30 and July 2-25. Contact: Tod Swanson (Tod.Swanson@asu.edu) or visit the program's website: (<http://www.asu.edu/class/latin/ecuador>).

Upcoming General Meetings

Stabilizing Indigenous Languages Symposium (Flagstaff, June 14-16)

The *8th Annual Stabilizing Indigenous Languages Symposium* ("Merging Tradition & Technology to Revitalize Indigenous Languages") will be held in the University Union, Northern Arizona University, Flagstaff, Arizona, June 14-16, 2001. Keynote presentations: **Oscar Kawagley**, "A Yupiaq Worldview: A Pathway to Ecology and Spirit"; **Luci Tapahonso**, "The One Who Remembers: Poems and Songs for Returning Home"; **Laura Tohe**, "Beneath the Plunging Stars and the Opal Moon: Writings from the Heart"; and **Gary Owens**, "Meld ke:sto ge a'aliga: Curriculum Development and Language Learning: Breathing Outside the Box." For the full program and other information visit the Symposium website: <http://www2.nau.edu/~jar/SIL8/SIL8AN.html>.

Indigenous Bilingual Education (Guatemala, July 25-27)

The *First Hemispheric Conference on Indigenous Bilingual Education* will be held in Guatemala City, Guatemala, July 25-27, 2001. The Conference is intended to create a dialogue among policy-makers, practitioners, and researchers from countries throughout the Americas where multi-cultural and multilingual issues impact upon society and the education system. Its primary purpose is to promote a sustainable exchange of pedagogical experiences, methodologies, and policies that yield the structures, programs, and materials needed to support effective bilingual and intercultural education in our hemisphere. — For further information visit the conference website at: www.worldlearning.org.

Linguistic Perspectives on Endangered Languages (Helsinki, Aug. 29-Sept. 1)

The Linguistic Association of Finland is organizing a symposium on *Linguistic Perspectives on Endangered Languages*, to be held at the University of Helsinki, August 29 - September 1, 2001. Themes include

documentation of endangered languages, standardization of language corpora, and the possible effects of endangerment on the grammar of a language. Invited speakers: **David Harrison** (U of Pennsylvania) "Nomads on the internet: Documentation, endangered languages and technologies"; **William McGregor** (Aarhus), "Structural changes in language shift/obsolescence: a Kimberley (Australia) perspective"; **Marja-Liisa Olthuis** (Sami Assizes, Finland), "The Inarisaami language as an endangered language"; **Tapani Salminen** (U Helsinki), "Linguists and language endangerment in north-western Siberia"; and **Stephen A. Wurm** (ANU), "Languages of the world and language endangerment." The deadline for registration for all participants is June 21, 2001. Contact the organizers by e-mail (el-organizers@ling.helsinki.fi) or visit: <http://www.ling.helsinki.fi/sky/el.html>.

Endangered Languages & The Media (Agadir, Morocco, Sept. 21-24)

The *5th International Conference of the Foundation for Endangered Languages* will be held in Agadir, Morocco, September 21-24, 2001, with the theme "Endangered Languages and the Media." Papers will explore the relationship between the globalization of the media and increased pressure on minority languages, pinpointing the processes and seeking tactics for coping with them: hoping, at the very least, to channel some of the power of the media for the good of small languages. Papers will come not only from the academic disciplines of linguistics and media studies, but also from those with first-hand experience of the world's threatened languages and their struggle for survival and equal status. — For further information write Christopher Moseley, 2 Wanbourn Lane, Nettlebed, Oxfordshire RG9 5AH, England, or e-mail Nicholas Ostler at nostler@chibcha.demon.co.uk.

Linguistic Association of the Southwest (LASSO) (Albuquerque, Sept. 28-30)

The University of New Mexico will host the 30th annual meeting of LASSO in Albuquerque September 28-30. This year's theme is "Language Use & Structure" and will feature two plenary addresses, one by **John Baugh** of Stanford and one by **Pamela Munro** of UCLA. The abstract deadline is June 1. For further information visit the LASSO website: <http://www.tamu-commerce.edu/swjl/lasso.html>.

Linguistic Historiography of Latin America (Costa Rica, Feb 18-23, 2002)

Plans are under way to form a Research Committee in Linguistic Historiography within the Latin American Association of Philology and Linguistics (ALFAL). A workshop will be held during the XIII Congress of the Association, at the University of Costa Rica, 18-23 February 2002. The central purpose of the Historiography of Linguistics Committee will be the investigation of the essential tension between the (empirical) perception of linguistic diversity and its (universal) modes of representation, in the Latin American context. One of the considerations will be the role played by the considerable linguistic diversity of Latin America in the enlargement of empirical linguistic knowledge, and the importance of the study of non-documented languages in the elaboration of a universal grammar and linguistic typology. — For further information contact: Cristina Altman, Depto. de Linguística, Universidade de Sao Paulo, Av. Prof. Dr. Luciano Gualberto 403, 05508-900 Sao Paulo, SP, Brazil (altman@usp.br) or (altman@netcomp.com.br).

Were a language ever completely "grammatical," it would be a perfect engine of conceptual expression. Unfortunately, or luckily, no language is tyrannically consistent. All grammars leak.

— Edward Sapir, *Language*, 1921

THE PLACENAME DEPARTMENT

Navajo placenames: Two books

William Bright

Reference books that deal with US placenames can contain various kinds of information. At one extreme, a *GAZETEER* is simply a list of toponyms, offering standardized spellings along with geographical information — typically the county in which each place is located, with map coordinates, altitude, and population. A *PLACE-NAME DICTIONARY*, by contrast, offers more discursive information, sometimes about the history of the places themselves, sometimes about the history (and/or folklore) surrounding the names. A few such dictionaries give substantive information about the linguistic origins of the toponyms in question, and specifically about the etymologies of those borrowed from foreign languages.

Most American placename dictionaries focus on individual states of the US, but there are exceptions. The Navajo Indian Reservation is, of course, larger than several states of the union; in addition, it is a mecca for tourists, and it contains scores of placenames that are likely to arouse travelers' curiosity. So we can welcome the recent publication *Navajo Paces: History, Legend, Landscape*, by Laurance D. Linford (Salt Lake City: University of Utah Press, 2000). Although the author calls it "a narrative of important places on and near the Navajo Reservation," it is in fact not organized as a narrative, but by the alphabetic forms of English names, as a straightforward dictionary (though it is divided into four parts for the states of Arizona, Colorado, New Mexico, and Utah). However, an earlier volume of a similar type is also available: *Navajo Place Names: An Observer's Guide*, by Alan Wilson (Guilford, CT: Jeffrey Norton, 1995). Both books aim at the general, rather than the scholarly reader; and both deserve high praise for both the accuracy and the interest of the historical and linguistic information that they present. How, then, do they differ from one another?

To begin with, Linford's book is much larger, at 353 pages, as compared to 81 for Wilson. Of course, Linford is correspondingly expensive, at \$24.95 (paperback), vs. Wilson at \$9.95. There's no doubt that Linford presents a great deal more information from history, and sometimes from Navajo legend; he also gives a larger number of lesser-known names. However, since Wilson's book is small enough to fit in the glove compartments of (some) cars, it provides the tourist with the attractive possibility of ready reference while driving through Navajoland. Furthermore, Wilson offers an cassette recording that you can play on your car's tape deck, so that you can actually HEAR a native speaker pronouncing the Navajo names of the landscape features you're looking at.

Apart from the dictionary entries themselves, Linford gives much more background information; his first 33 pages discuss such topics as "The archaeological/historical perspective," "God impersonators," and "The trading posts." However, readers who already have a strong background in southwestern history and anthropology may not need those discussions. Both books have good bibliographies and indexes. Neither book has detailed maps, and that is a drawback; for serious use of either book, one should have topographic maps or a state road atlas at hand.

Wilson gives all his entries in a single alphabetical order, whereas Linford divides his up by state. To me, the latter order is pointless and annoying. As an only occasional visitor to Navajoland, I know that **Sanostee**, for instance, is a Navajo community, but I forget whether it's in Arizona or New Mexico. To find the name in Linford, I have to look it up in the Index, and then follow the reference to p. 258; but to find it in Wilson, I need only look in the main text under "S".

Both books use the now standard practical spelling system for Navajo, and both give reasonable explanations of it. Unfortunately, neither book gives any information about the local ENGLISH pronunciations of placenames. I for one would like to know not only that **Beclabito** (AZ, Apache Co.) is pronounced *bit' ááh bito'* in Navajo (meaning 'spring underneath'), but also that it's pronounced [bikláb:bito] in English. However, it's probably true that some minor toponyms of the area are spoken only rarely by anglophones, and no common English pronunciation exists for them.

As for Navajo etymologies, Linford usually gives only a loose translation of the Navajo forms. Wilson is much superior; he gives a detailed morphological breakdown of all names — though not, to be sure, an exhaustive analysis of all verb forms (which might be going too far). Thus, for **Tohlakai** (NM, McKinley Co.), Linford tells us that the name is short for Navajo *Tó Eigaai Háální*, translated as 'white water coming out'; but Wilson explains it as 'the place where white water flows up and out', from the elements *tó* 'water', *ígaai* 'white (one)', *há(á)* 'up and out', *í* 'it flows', and *(n)í* 'the place'. From this information, a reader who knows a little bit about Navajo grammar (such as myself) can seriously evaluate the proposed etymology; other readers can at least be reassured that Wilson is not merely offering local folklore. In addition, as far as I can tell from occasional spot-checking against Young & Morgan's Navajo dictionary, Wilson's proofreading of Navajo material is better than Linford's.

In short, a reader with strong linguistic interests may well prefer Wilson's dictionary to Linford's. However, the next time I'm driving in Navajo country, I definitely want to have both books with me: Wilson's in the glove compartment (with the audio-cassette handy), and Linford's in the back seat, to be taken out and read during the rest stops.

* * *

As this column was being written, I learned with sadness that Alan Wilson had died in Gallup, NM. He was the author not only of *Navajo Place Names*, but also of *Breakthrough Navajo*, an introductory textbook; *Speak Navajo*, an intermediate text; *Laughter: The Navajo Way*, a collection of humorous stories; and *Basic Medical Navajo* — all these books being accompanied by audio cassettes. He had taught Navajo at the Gallup Branch of the University of New Mexico. He was a genial, enthusiastic, and meticulous student of Navajo language and culture for many years, and he will be sorely missed.

[Comments? Questions? Contact: william.bright@colorado.edu]

MEDIA WATCH

[Notices of newspaper and magazine articles, popular books, films, television programs, and other "media exposure" for American Indian languages and linguistics. Readers of the Newsletter are urged to alert the Editor to items that they think worthy of attention here, sending clippings where possible. Special thanks this time to **Guy Buchholtzer** and **Wes Taukchiray**.]

"Squaw" initiative stalls in Idaho

• At the beginning of February the Idaho Senate's Indian Affairs Council unanimously endorsed an initiative from the state's six Indian tribes that would have begun the process of removing the word "squaw" from 93 Idaho place names. The measure would not have immediately changed all the names, but would have put into motion a process to evaluate each of them for historical significance. If the decision was made that a renaming was appropriate, a committee of state and Indian leaders would have proposed a new name and submitted it to the U.S. Board of Geographic Names.

The initiative then moved to the full Senate, with strong support. Many prominent Idahoans voiced their opinion that it would be good for the state to deal with the matter quickly, and in mid-February the initiative passed the Senate with only one dissenting vote. But when it reached the Idaho House of Representatives it ran into unexpected trouble. On February 26 the House State Affairs Committee voted 10-9 to kill the measure. Opponents argued that local residents would have been left out of the renaming process and that changing the names could be expensive. Representative **Twila Hornbeck**, a spokesperson for the opposition, claimed the name changes would threaten Idaho's heritage.

"Our history books are being rewritten to be politically correct. Our dictionaries are being rewritten to be politically correct, and I find this offensive," Hornbeck said. "I really find it offensive for people to come and tell me what my language means."

Montana, Maine, Oklahoma and Minnesota already have made moves to remove "squaw" from placenames. Coeur d'Alene Tribal Chairman **Ernie Stensgar** said he was surprised Idaho was not following their example. "The Indian tribes are going to look at the state of Idaho really hard and wonder where our leadership is headed in terms of diversity," he said.

New Arizona law held not to apply to Indian languages

• According to an article that appeared in *Indian Country Today* on February 28 ("Native languages score victory in Arizona", by Brenda Norrell), Arizona Attorney General **Janet Napolitano** has decided that federal law guarantees the right to teach Native languages and cultures in Arizona schools, regardless of a recently approved referendum halting bilingual education in the state (Proposition 203, which passed by a large majority in the November election). Citing the Native American Languages Act of 1990 and the right of American Indian tribes to self-rule and self-determination, Napolitano said that American Indian language and culture instruction could not be prohibited in tribal, state and federal schools. Though Napolitano's opinion was issued with

specific regard to Navajo schools, it applies to all Native language and culture classes in Arizona.

The *ICT* article quoted the reaction from Indian language educators across the state. "We're just elated. We are blessed with a beautiful first language," said **Rosilda Manuel**, director of Tohono O'odham Education Department where 2,000 O'odham attend BIA and public schools. "I was devastated when Proposition 203 was approved. I thought, what more could happen that negates our language and Indian communities."

Kim Randall, superintendent of Whiteriver Public Schools, said that if Proposition 203 had gone into effect, the entire White Mountain Apache school system would have been affected. From kindergarten through high school, Apache language and culture is taught. Teachers also receive Apache language instruction from Apache expert **Edgar Perry** during ESL certification.

Arizona state Rep. **Albert Tom** thanked fellow Navajo legislator Sen. **Jack Jackson** for requesting the opinion. Diné is the first language in Tom's home community of Klagetoh on the Navajo Nation. If Diné language and culture classes are eliminated, he said valuable instructions will be lost on how to conduct oneself and live one's life.

"We must sleep with one eye open," cautioned **Anita Póleahla**, Hopi curriculum developer in Kykotsmovi, who added that American Indians must be constantly on guard to protect their sovereignty. She characterized Proposition 203 as another instance of white men "speaking with forked tongues," referring to the fact that it was primarily aimed at eliminating English instruction for immigrant children. "This kind of law is degrading to our people, the First Nations. We are speakers of our first language and if this law was meant for a specific ethnic group, then it should have been written in that way."

Programs on Native languages on Canadian TV

• From February through April, the Canadian cable channel APTN (Aboriginal People's Television Network) has been broadcasting a 13-part series on the state of Aboriginal languages in Canada, produced by Mushkeg Media Inc., a native-owned company managed by **Paul Rickard**. Entitled "Finding Our Talk", the programs have included:

(1) *Language Among the Skywalkers* [Mohawk]; (2) *Language Immersion* [Cree]; (3) *The Trees are Talking* [Algonquin]; (4) *The Power of Words* [Inuktitut]; (5) *Words Travel On Air* [Attikamekw Innu]; (6) *Language in the City* [Ojibwe/Anishinabe]; (7) *Getting Into Michif* [Michif]; (8) *Plains Talk* [Saulteaux]; (9) *Breaking New Ground* [Mi'kmaw]; (10) *A Silent Language* [Huron/Wendat]; (11) *The Power of One* [Innu]; (12) *Syllabics: Capturing Language* [Cree]; and (13) *A Remarkable Legacy* [Saanih].

Copies of the programs are available for purchase. The basic price is \$29.95 per episode (\$Canadian to Canadian addresses; \$US to US addresses), plus shipping and handling, and taxes where applicable. The entire 13-part set can be purchased for \$300. Money orders and purchase orders are accepted, but not personal checks. To place an order contact Sylvie Condo at: Mushkeg Media Inc., 103 Villeneuve W., Montreal, Quebec H2T 2R6, Canada (tel: 514/279-9576 or 514/279-3507; fax: 514/279-7493; e-mail: mushkeg@videotron.ca).

The current versions have narration in English. Starting in June all episodes will also be available in French, Mohawk and Cree versions, at the same rates.

A second series of programs is being planned and Mushkeg Media is looking for interesting and unique language revitalization programs or initiatives by individuals, communities or organizations across Canada and in the adjacent United States. Contact Rickard at the address above or by e-mail at <rickbell@sympatico.ca>.

Keeping Sechelt alive . . .

• The January 18-25 issue of *The Georgia Straight*, a Vancouver, BC, weekly, featured a story by Andrew Scott on **Ron Beaumont's** work with the Salishan language of the Sechelt First Nation. Beaumont, now in his mid 60s, has been travelling from Vancouver to Sechelt (about 35 miles up the BC coast) twice a month for the past 30 years to lend his professional hand to the Sechelt retention and revitalization effort. The work is a labor of love: although trained as a linguist, he is a Germanic specialist not an Americanist. He published a grammar in 1985 and is working on a dictionary. Despite his dedication, knowledge of the language is diminishing in the community. Fewer than 25 people are fully fluent, the youngest in their 50s. There is a strong desire to revive use of the language and it is taught in the local school. Although so far there are no fluent second-language speakers, retention efforts have at least slowed the decline. "Some knowledge is better than none," Beaumont says. And as one elder told Scott, "Today as I'm passing by, our kids can talk to me in the language of our ancestors. That makes me feel proud."

. . . and recording Caddo

• The February 2001 issue of *Anthropology News* included an article by SSILA member **Brian Levy** detailing his recent efforts on behalf of the Caddo Tribe of Oklahoma. Brian (who calls himself a "cultural activist") works with the non-profit Kiwat Hasinay Foundation on a sound archiving project which aims to record as much of the Caddo heritage as can be rescued on digital audio tape (DAT) and video. There are about 25 fluent speakers of Caddo remaining, and ten of them are working with Levy and Kiwat Hasinay. A major consideration (which Levy discusses in detail in the article) is how to ensure the long-term preservation and accessibility of the electronic data that is being gathered. Help (both technical and financial) would be much appreciated. You can contact Kiwat Hasinay at 211 W. Colorado Ave., Anadarko, OK 73005 (kiwat@bigfoot.com).

Enough, already

• The September 25, 2000, issue of *The Jerusalem Report* ("Covering Israel, the Middle East & the Jewish World") had a short article by **Vince Beiser** about his recent visit to Tuktoyaktuk, "a hamlet at the furthest mainland reaches of the Northwest territories." Despite being 300 km north of the Arctic Circle, Beiser found himself surrounded by satellite TV, e-mail, and Hank Williams fans. He and his host chatted about their favorite New York hotels and swapped impressions of "Miss Saigon." Few of the Inuvialuit of Tuktoyaktuk speak their ancestral language, but, fearful of total assimilation, they try to insure against total cultural loss with native language classes in schools. "Much as we [Jews] do," Beiser concludes, "individual Inuvialuit retain fragments of tradition in

their lives — scraps of language, a few customs, fragments of culture-specific attire, like fur fringes on their nylon parkas. But in the long run, against the force of Air Jordans and frozen pizza and Britney Spears, is that enough?"

Shoveling snow

• The cool know-it-all **Cecil Adams**, whose "The Straight Dope" is syndicated in papers across North America (especially in what used to be called the "alternative" press), has once again devoted a column to The Eskimo Words for Snow (we read it in the *East Bay Express* for February 2). Cecil has tried to deal with this perennial chestnut on at least two earlier occasions, and much of his current column is devoted to replying to unsatisfied readers. He concludes with what seems to us an admirable summary of The Facts (which we slightly abbreviate): (1) Eskimo languages do indeed have a lot of words for snow. (2) So does English. (3) The allegedly large number of words Eskimos have for snow is widely adduced as evidence for what linguists call the Sapir-Whorf hypothesis. (4) This notion is false. (5) Any group of people working in a particular field will develop a specialized vocabulary, and no doubt this tells us something profound about the shared mental constructs by which they comprehend the world. (6) Big freaking deal.

Hopis and other tribes seek code talker recognition

• The *Albuquerque Journal* of Monday, January 8, reported that the Hopis and other Tribes want some of their elders who fought in World War II to get the same recognition that the Navajo "code talkers" have been accorded.

In December, congressional gold medals were awarded to the original 29 Navajo code talkers and silver medals to about 300 other Navajo soldiers. But there has been little historical mention, much less recognition, for code talkers from other tribes, including the Hopi, Comanche, Choctaw, Sioux, Chippewa and Seminole.

Hopi Councilman **Cliff Balenquah** has been lobbying the state of Arizona to recognize the Hopi code talkers and plans a national campaign on behalf of all Indians who used their native tongues to radio messages during the war.

Thomas Begay, a Navajo code talker in the Marines during the battle for Iwo Jima, said the Navajos' contributions were greater than other tribes because they created hundreds of words in special encoded vocabularies. But **Franklin Shupla**, a Hopi code talker, says that the original eleven Hopi code talkers also went to extraordinary lengths to use their language to come up with terms for battle. They used Hopi *nu-hu* 'egg' for a bomb; *bah-ki* 'a house on water' for a ship; and various kinds of birds for planes, like *pah-we-waka* 'duck' for a sea plane. The word for 'chicken hawk' was used for a dive bomber. The Hopi code talkers first used the language in combat on the Marshall Islands and later at New Caledonia, before shipping out to Leyte in 1944.

Lloyd "Van" Codynah of Lawton, Oklahoma, whose father and uncle were among 17 Comanche code talkers in Europe during WWII, also wants them recognized. "It always really bothered my dad before he died in 1988 about the lack of recognition they had received," Codynah said. "The government tried to give my uncle a congressional Medal of Honor a few years back, but he turned it down because they wouldn't give it to the other Comanche code talkers, too."

Recreational Reading

• For several years now **Douglas Preston** and **Lincoln Child** have been teaming up to write best-selling action novels with scientific exploration themes (such as *Riptide*, and *Reliquary*). Preston, who once worked for the American Museum of Natural History and writes regularly for *The New Yorker*, contributes technical and historical detail, while Child, a professional editor, knows how to spin a yarn. In *Thunderhead* (1999) Preston and Child concoct a thriller out of Anasazi archaeology, the Coronado expedition, and Pueblo witchcraft beliefs. The protagonist, a young female archaeologist working in Santa Fe, discovers (using remote sensing) the location of Cibola, the "city of gold" that Coronado was searching for. It turns out to be hidden under an overhang on a cliff in the back-country of southwestern Utah, and is given wide berth by the local Indians because of its evil associations. In the end the archaeologist comes up with no more gold than Coronado did, although she does find a cache of rare black-on-yellow micaceous ceramics, and also discovers why the site has a nasty reputation. While the archaeological details are well done, linguists may feel a bit cheated by the fictitious local tribe (the "Nankoweaps") and their unconvincing language. If you want more ethnographic authenticity, try Preston's non-fiction book on the Southwest, *Talking to the Ground*. It's literate tourism of the kind that Edmund Wilson used to do so well.

NEWS FROM REGIONAL GROUPS

Algonquian

• The 32nd *Algonquian Conference* took place at the McCord Museum, Montreal, October 27-29, 2000, sponsored jointly by McGill University and the McCord Museum. The conference organizer was **Toby Morantz**. Sixty-four papers were scheduled for presentation.

Papers primarily of linguistic interest included: **George Aubin**, "The ASSM French-Algonquin Manuscript 104 (1661): An Overview"; **Eleanor Blain**, "Teaching Cree Grammar"; **Phil Branigan & Marguerite MacKenzie**, "Masked Indirect Quotation in Innu-aimun"; **Benjamin Bruening**, "Constraints on Dependencies in Passamaquoddy"; **Bob Bryce**, "Application of Optimality Theory to Algonquian Problems"; **Mary Ann Corbière**, "A Review of Nishnaabemwin Post-Secondary Curriculum"; **Andrew Cowell**, "Native Language Curriculum Materials: History, Culture, Politics and Autobiography"; **Rose-Marie Déchaine & H. C. Wolfart**, "La négation comme indice de structure dans le cris des plaines"; **George Fulford**, "Synaesthesia and Metaphor in Swampy Cree"; **Ives Goddard**, "Contraction in Fox"; **Alex MacKenzie Hargrave**, "Bilingual Appositives: A Way-Viare of Early Algonquian Word Lists"; **Stephanie Inglis**, "The Mi'kmaq Future: It is not a tense"; **Deborah James, Sandra Clarke & Marguerite MacKenzie**, "The Conjunct Dubitative in Montagnais: Processes of Functional Attrition and Innovation"; **Bill Jancewicz**, "Shoobox Software Demonstration: Naskapi Text Analysis and Lexicography"; **Marie-Odile Junker & Louise Blacksmith**, "Obviation, Coreference and Relational Verb Forms in East Cree"; **Tobasonakwut Kinew & Kathi Avery Kinew**, "The Structural Evolution of Anishinaabe Language & Culture: Onigaming Niimii'itiwigamig in Treaty #3 Territory"; **John Long**, "Aboriginal Language and Culture Maintenance in a Cree Secondary School"; **Pauleena MacDougall**, "Some Observations on the Penobscot Writing of Joseph Polis (1809-1884)"; **John Murdoch**, "Hunter-Gatherer Cree Cognitive Style"; **Eve Ng**, "A Cate-

gory of Nominal for Algonquian Word Classes"; **David Pentland**, "Irregular Verbs in Old Ojibwa"; **Conor Quinn**, "A Preliminary Survey of Animacy Categories in Penobscot"; **Solomon Ratt**, "A Woods Cree Thematic Unit for Teaching Language and Culture: Months and Seasonal Activities"; **Charlotte Reinholtz & H. C. Wolfart**, "The Syntax of Emphatic *ani* in Eastern Swampy Cree and in Plains Cree"; **Richard Rhodes**, "Uncommon Text Structures in Métchif"; **Kevin Russell**, "Cree Phonology and Definitions of the Word"; **E. Lee Skjón**, "Point of View, Reported Speech and Obviation in Two Mesquakie Texts"; **J. Randolph Valentine**, "Women in Ojibwe Oral Tradition"; **Douglas H. Whalen, K. David Harrison & Dennis Holt**, "The Endangered Language Fund Internet Algonquian Languages Archive"; **Gordon Whittaker**, "Ewikataka: A Sauk and His Language"; and **H. C. Wolfart**, "Modes of Representation and Affirmation in Cree Historical Discourse."

Other papers presented were: **Yale Belanger**, "Saulteaux Land Use in the Manitoba Interlake Region, 1842-1871"; **Robert Brightman**, "Utility and Purity in Woods Cree Diet"; **Adrian Burke**, "Témiscouata: Traditional Maliseet Territory and Connections between the St. Lawrence Valley and the St. John River Valley"; **Alicia Colson**, "'As you like it.' The Ambiguity of the Archaeological Record"; **Daniel G. Cude**, "Identifying the Ojibway of Northwestern Ontario, 1650-1750"; **Regna Darnell**, "Algonquian Representations as Prototypical First Nations: The National Film Board of Canada"; **J. Peter Denny**, "Symmetry Preferences in Algonquian Abstract Designs"; **Amy E. Den Ouden**, "Contested Land, Unsundered History: The Mohegan Land Struggle, 1703-1738"; **David Ezzo**, "A Model for Female Status"; **Nadia Ferrara**, "Art Therapy with the Quebec Cree: Metonymic and Synaesthetic Associations in Patients' Artwork"; **Claude Gélinas**, "Profil démographique des Atikamekw de la Haute-Mauricie, 1870-1940"; **Elizabeth Guerrier**, "From 'bare subsistence' to 'moderate livelihood'. Limitations on Mi'kmaq rights to Resources in R v. Marshall"; **Donald H. Holly**, "The Living Past, or the Beothuk as the Red Paint People: The History of an Idea"; **Ed Koenig**, "Cultural Connections in a Native Fishing Conflict"; **Joan Lester**, "Penobscot Root Clubs: An Ongoing Cultural Tradition"; **Joan Lovisek**, "Treaty Boundaries: the Ojibwa vs. the Gerrymander"; **Victor P. Lytwyn**, "Torchlight Prey: Traditional Night Hunting and Fishing by People of the Great Lakes First Nations"; **Lawrence T. Martin**, "Beltrami and the Anishinaabeg of the Mississippi Headwaters"; **Ripan S. Malhi, Beth Schultz & D. G. Smith**, "A Look at the Proto-Algonquian Migration: Analysis of Mitochondrial DNA"; **Allan McDougall & Lisa Philips Valentine**, "Law versus Law-and-Order: The Selective Implementation of Laws in Algonquian Cases"; **Cath Oberholtzer**, "Are Diamonds a Cree Girl's Best Friend? Preliminary Musings"; **Michael Pomedli**, "The Otter: Laughter and Treaty Three"; **Richard J. Preston**, "James Bay Cree Culture, Malnutrition, Infectious and Degenerative Diseases"; **Craig Proulx**, "Transformation through Justice for Toronto's Aboriginal Peoples"; **Jonathan Salsberg**, "The Construction of Innu Identity through Media Contestation of the Voisey's Bay Mine Development and the Innu National Land Claim"; **Beth Schultz, Ripan S. Malhi & D. G. Smith**, "The Algonquian Expansion: Using Mitochondrial DNA to Examine Migrations in the Great Lakes Region"; **Cory Silverstein**, "Marks of Identity: Anishnaabe Totemic Emblems in Historical Perspective"; **Nicholas N. Smith**, "From Beaver Economy to High Tech: Mistassini 1960-1990"; **Ruth Swan & Edward Jerome**, "Ethnogenesis at Pembina: A NWC Voyageur Meets the Granddaughter of the Buffalo"; **Rhonda Telford**, "The Central Ontario Anishinaabe and the Rebellion, 1830-40"; **Lisa Valentine & Allan McDougall**, "Wawanosh's Box"; **Willard Walker**, "The Passamaquoddies and the State"; and **William Wicken**, "The King versus Louis Newall [1902]: The Mi'kmaq of Halifax County, Nova Scotia in the Early Twentieth Century."

• The 33rd *Algonquian Conference* will be held at UC-Berkeley, Oct. 25-28, 2001, sponsored by the Linguistics Department, the Survey of Califor-

nia and Other Indian Languages, and the Canadian Studies Program. Papers (a 20-minute presentation followed by a 10-minute discussion) will be accepted in either French or English on any scholarly topic that deals with Algonquian or Algic peoples of North America. Papers are encouraged from scholars in anthropology, ethnohistory, archaeology, etc., as well as linguistics. The first day, Thursday Oct. 25, will be a special session devoted to papers addressing the Algonquian homeland and migration. — A paper title and 100-word abstracts will be due Sept. 1, either by e-mail to <rrhodes@cogsci.berkeley.edu> or by snail mail to: Algonquian Conference, Dept. of Linguistics, Univ. of California, Berkeley, CA 94720-2650. (Please use the full zip code. It is important to prevent delays in the university mail room.) For further information e-mail **Richard Rhodes** (rrhodes@cogsci.berkeley.edu) or **Laura Welcher** (lbwelch@well.com), or write to the address above.

Uto-Aztecan

• John Johnson has invited the 2001 *Friends of Uto-Aztecan Working Conference (Taller de los Amigos de las Lenguas Yutoaztecas)* to the Santa Barbara Museum of Natural History, July 8-9 (Sunday-Monday). FUAC will have a joint session with the SSILA-WAIL meetings on Sunday morning, July 8 [see "SSILA Business" above]. The Seminario de Lenguas Indígenas, Instituto de Investigaciones Filológicas, UNAM, is organizing the program. Please send titles to: **Karen Dakin** (dakin@servidor.unam.mx), **Mercedes Montes de Oca** (mercmo@atglobal.net), or **Verónica Vázquez** (gvvs@servidor.unam.mx).

Housing information is available at the SSILA website (www.ssila.org), and if you want to take advantage of the on-campus accommodations you should indicate that you are attending the SSILA meeting, since the arrangement is for them. There is also a possibility that Friends of the Museum may accept weekend guests for the FUAC meeting (make inquiries with John Johnson at <jjohnson@sbnature2.org>).

Mayan

• The 2001 *Maya Meetings at Texas* took place from Thursday, March 8 through Saturday, March 17, at the University of Texas, Austin. The theme was "The Coming of Kings: The Preclassic to Classic Periods in Southern Mesoamerica."

Presentations at the *Texas Symposium*, March 8-9, were: **Fred Bove**, "The Dichotomy of Rulership in Pacific Guatemala"; **Antonio Benavides Castillo**, "The Peten Way of Life"; **Ramon Carrasco**, "The Preclassic at Calakmul"; **John Clark**, "Mesoamerica's First Kings"; **David A. Freidel**, "Kings as Creators: Statecraft in the Late Preclassic"; **Jim Garber, Kat Brown & Kent Reilly**, "Architectural Complexity at the Site of Blackman Eddy, Belize: The Lowland Maya Define Themselves"; **Julia Guernsey Kappleman**, "Doing the Bird Dance: Late Preclassic Rituals of Rulership"; **David Mora-Morin**, "The orthography and Grammar of Late Pre-classic Texts and Their Implications"; **Kathryn Reese-Taylor & Debra Walker**, "The Times They are A-Changing: The Body Politic of the Late Preclassic"; and **Robert Sharer**, "K'inich Yax K'uk' Mo' and the Origins of the Classic Maya State in the SE Lowlands."

The *Linda Schele Forum on Maya Hieroglyphic Writing*, March 10-11, featured presentations by **Nikolai Grube** and **Simon Martin** on Pre-classic and Early Classic Maya Glyphs, and **Terrence Kaufman** and **John Justeson** on the Epi-Olmec La Mojarra Script.

The week of March 12-17 was devoted to the *Long Workshops* — hands-on practica for beginners, advanced scholars and interested persons. A staff of knowledgeable instructors guided beginners and advanced students through workshops in Maya hieroglyphic writing, Mixtec and Maya Codices, Zapotec writing, iconography and writing on Maya Vases, and other topics.

For further information contact Maya Meetings, Box 3500, Austin, TX 78464-3500 (512/471-MAYA (6292), mayameet@ccwf.cc.utexas.edu), or visit the website: <http://www.mayavase.com/mayameet.html>.

Brazil: A Correction

• Lucy Seki (lscki@bestway.com.br) has e-mailed us a correction to our report in the January *Newsletter* about the new coordinators of the Grupo de Trabalho Linguas Indigenas/ANPOLL. **Ana Suelly A. C. Cabral** and **Carmen Lucia Reis Rodrigues** succeed **Lucy Seki** and **Angel Corbera Mori**, respectively, both from the U Estadual de Campinas (UNICAMP).

RECENT PUBLICATIONS

Uto-Aztecan: Structural, Temporal, and Geographic Perspectives. Papers in Memory of Wick R. Miller by the Friends of Uto-Aztecan. Edited by Eugene H. Casad & Thomas L. Willett. Universidad de Sonora, 2000. 428 pp. \$30. [Wick Miller — one of the founders of SSILA — was a historical linguist and a gifted descriptivist. He was also an anthropologist, a thoroughly competent sociolinguist, and (not least) a socially motivated applied linguist. The thirty contributions from his friends and colleagues in this volume reflect the multi-faceted nature of Miller's academic interests. Many of these papers were first presented at the 1996 annual meeting of the "Friends of Uto-Aztecan," the group that Miller founded in the mid-1970's.

Contents include: Eugene H. Casad & Thomas L. Willett, "Introduction." — *Wick Miller and His Work*: William Shipley, "Wick Miller: Portrait of an Americanist"; and Christine Sims and Hilaire Valiquette, "Miller's Acoma Keresan Work: An Assessment." — *Linguistic Anthropology*: Burton Bascom & Eugene H. Casad, "'Mother' in Northern Tepehuan"; Catherine S. Fowler & Howard Abel, "Northern Paiute Prayer: Some Features of the Genre"; and José Luis Moctezuma Zamarrón, "Southwestern Tepehuan Sound Symbolism: Bird and Insect Terms." — *Synchronic Linguistics: Phonology*: James L. Armagost & Wick R. Miller, "Are Voiceless Vowels Phonemic in Comanche?"; Dirk Elzinga, "Another Look at Shoshoni Taps and Spirants"; Larry Hagberg, "Glottal Stop in Mayo: Consonant, or Vowel Feature?"; Andrés Lionnet, "La Oclusión Glotal en Taraguaríjio"; and Verónica Vázquez Soto, "Morphology and Syllable Weight in Cora: The Case of the Absolutive -ti." — *Synchronic Linguistics: Morphology*: Isabel Barreras Aguilar, "Orden de Palabras en el Guarijío de Sonora"; Zarina Estrada Fernández, "Copulative Constructions in Uto-Aztecan Languages"; Uto-Aztecan ('O'odham) Reflection of a General Limit on Predicate Argument Structure"; Eloise Jelinek & Fernando Escalante, "Unaccusative and Unergative Verbs in Yaqui"; and Pamela Munro, "The Gabrielino Enclitic System."

Historical Linguistics: William Bright, "Line Structure in a Classical Nahuatl Text"; Karen Dakin, "Proto-Uto-Aztecan *p and the e-lye-Isogloss in Nahuatl Dialectology"; T. Givón, "The Grammaticalization of Verbs to Prepositions in Ute"; Jane H. Hill & Kenneth C. Hill, "Marked and Unmarked Plural Nouns in Uto-Aztecan"; Margaret Langdon, "Yuman Complements of 'Say' in Historical Perspective"; Alexis Manaster Ramer, "A Word to the Wise: Tubatulabal *o:li- 'to Get Up'"; John McLaughlin, "Language Boundaries and Phonological Borrowing in the Central Numic Languages"; Jane Rosenthal, "Identifying a Fragment of a Vocabulary: AGN Manuscript AHH Temporalidades 333-41"; Noel Rude, "Some Uto-Aztecan-Plateau Grammatical Comparisons"; David Shaul, "Comparative Tepiman: Phonological Change and Inflectional

Categories"; and Brian Stubbs, "The Comparative Value of Tubar in Uto-Aztecan." — *Sociolinguistics: Una Canger*, "Stress in Nahuatl of Durango: Whose Stress?"; Frances Karttunen, "Approaching the Semimillennium: Language Contact in Latin America"; Yolanda Lastra, "Nahuatl Loans in the Spanish of an Otomi Town"; and Søren Wichman, "Speaking Versus Writing in Textistepec Popoloca."

The book is being distributed by SIL-Mexico. Order from (outside of Mexico): Linguistic Publications, SIL-Mexico, Box 8987, Catalina, AZ 85738-0987 (tel: 520/825-6000; fax: 520/825-6116; e-mail: lingpub.mexico@sil.org). Within Mexico order from: ILV, Apdo. 4, Mitla, Oaxaca, C.P. 70430.]

âh-âyítaw isi ê-kî-kiskêyihahkik maskihkiy / They Knew Both Sides of Medicine: Cree Tales of Curing and Cursing Told by Alice Ahenakew. Edited and translated with a glossary by H. C. Wolfart & Freda Ahenakew. Publications of the Algonquian Text Society 6. Univ. of Manitoba Press, 2000. 314 pp. \$24.95 (paperback). [Personal reminiscences in Cree, with English translations and commentary.

Born in 1912, Mrs. Alice Ahenakew grew up in a traditional Cree community in north-central Saskatchewan. Her reminiscences include stories of her childhood, courtship and marriage, as well as an account of the 1918 influenza epidemic and encounters with a windigo. The centerpiece is an account of the bear vision to which her husband, Rev. Andrew Ahenakew, owed his traditional healing powers. She concludes with the story of an old woman's curse. The editors provide an introduction that discusses the historical background of the narratives, as well as their style and rhetorical structure. There is also a complete Cree-English glossary.

— Order through Univ. of Toronto Press, 5201 Dufferin St., Downsview, Ontario M3H 5T8, Canada (1-800-565-9523; utpbooks@utpress.utoronto.ca.)]

Quantification in East Cree and Linguistic Relativity (The Belcourt Lecture, 1999). Marie-Odile Junker. Linguistics Dept., Univ. of Manitoba, 2000. 33 pp. \$8. [An annual invited lecture at the University of Manitoba.

Pronominal argument languages such as Mohawk, Navajo, and Salish, have been said to lack equivalents of the English quantifiers *every N* and *no N*. J. argues that Cree, although a pronominal argument language, has such quantifiers, and furthermore possesses quantifier forms that are not found in non-pronominal argument languages such as English.

— Order from: Voices of Rupert's Land Fund, Linguistics Dept., Univ. of Manitoba, Winnipeg, Manitoba R3T 2N2, Canada. For non-Canadian orders, the price is in US dollars.]

Diccionario Amuzgo de San Pedro Amuzgos, Oaxaca. Cloyd & Ruth Stewart, with Amuzgo consultants. Grammar by Marjorie Buck. SIL-Mexico, 2000. 502 pp. \$30. [A full dictionary of one of the three principal dialects of Amuzgo, an Otomanguan language (usually considered a separate branch of the stock) spoken near the Pacific coast of Guerrero and Oaxaca. The primary Amuzgo to Spanish dictionary is followed by a Spanish to Amuzgo index. An extensive grammar by Marjorie Buck is appended, as well as information on numbers, personal names, body parts, place names, and other special categories. There is an extensive bibliography. — Order from: SIL, P.O. Box 8987, Catalina, AZ 85738

(lingpub.mexico@sil.org), or visit the SIL-Mexico website (<http://www.sil.org/mexico/>.)]

Syntaxe Sikuani (Colombie). Francisco Queixalós. Langues et Sociétés d'Amérique Traditionnelle 7. Éditions Peeters, Louvain & Paris, 2000. 447 pp. No price indicated. [The sentence syntax of Sikuani (Guahibo), the second part of a 2-volume descriptive treatment (*Nom, verbe et prédicat en sikuani* appeared in 1998) of the language that has been the focus of Q.'s extended fieldwork for nearly 20 years.

Q.'s treatment is idiosyncratically functionalist, and is divided into six sections. The first ("le cadre propositionnel") provides an inventory of the lexical and syntactic classes and of the syntactic relations that operate on them. The second deals with complementation. The third section ("la translation") focuses on what Q. calls "syntactic class transfers" — the nominalization of verbs, and subordination. The fourth section deals with coordinate structures. In the final two sections Q. considers sentence structure pragmatically, first in terms of speech acts, and then in terms of the "informational flow." Throughout, Q. pays considerable attention to the grammatical effects of semantic hierarchies.

— Order from: Éditions Peeters, Bondgenotenlaan 153, B-3000 Leuven, Belgium (fax: (016) 22.85.00).]

Gramática do Kamaiurá: Língua Tupi-Guarani do Alto Xingu. Lucy Seki. With a foreword by Bernard Comrie. Editora da UNICAMP & Imprensa Oficial, 2000. 504 pp. R\$ 39,80 (paper). [The first published description of a Tupi-Guarani language spoken by approximately 300 people in the Upper Xingu region of Central Brazil.

S's approach to describing this active/stative language is typological-functional and her detailed presentation of syntax considers discourse phenomena. In addition to the detailed linguistic description there is considerable data on Kamaiurá culture. An introductory section provides an overview of the linguistic situation of the Upper Xingu, together with background information on the history of the Kamaiurá people and their interrelationships with other groups in the region. Appendixes contain selected texts with interlinear morpheme glosses and free translation, and glossaries of the lexical items and elements that appear in the examples.

— Order from: Editora da UNICAMP, Rua Caio Graco Prado, 50 Campus UNICAMP, CEP 13083-970, Campinas, SP, Brazil (editora@unicamp.br) or visit (<http://www.submarino.com.br/>.)]

Las Gramáticas Misioneras de Tradición Hispanica (Siglos XVI-XVII). Edited by Otto Zwartjes. Editions Rodopi, Portada Hispanica 7, 2000. 309 pp. Hfl. 120/US \$51. [La conquista y la colonización del Nuevo Mundo iban acompañadas por el gran esfuerzo de los misioneros por la enseñanza y el adoctrinamiento de los indios. Los clérigos y los políticos sintieron la necesidad de predicar en las lenguas indígenas. En esta monografía se recogen estudios sobre las gramáticas de lenguas amerindias. Se comentan gramáticas de las lenguas otomí, tarasco, nahuatl, quechua, mapuche, guaraní y el millcayac. A modo de epílogo se analiza la política lingüística española y se da una respuesta a la cuestión de hasta en qui medida se encuentran repercusiones de los descubrimientos lingüísticos del Nuevo Mundo en el pensamiento lingüístico español. — Order from: Rodopi, Tijnmuiden 7, 1046 AK Amsterdam, The Netherlands (www.rodopi.nl.)]

A Laboratory for Anthropology: Science and Romanticism in the American Southwest, 1846-1930. Don D. Fowler. Univ. of New Mexico Press, 2000. 448 pp. \$49.95. [A biographically-oriented history of the distinctive Southwestern tradition in anthropology and archaeology. Linguists will be particularly interested in the sections on Powell and Harrington, but anyone with even a glimmer of interest in the development of American anthropology will want to read this fascinating book from cover to cover. Among his other fine qualities as a historian, F. has a knack for finding revealing photographs of his subjects—surprisingly often on horseback. — Order from: Univ. of New Mexico Press, 3721 Spirit Dr. SE, Albuquerque, NM 87106-5631 (1-800-249-7737, unmpress@unm.edu).]

Warrabarna Kurna! Reclaiming an Australian Language. Rob Amery. Swets & Zeitlinger, 2001. 289pp. Hfl. 120, AUS\$92, EUR 54 (25% special book launch discount, valid thru June 30, 2001). [A study of an effort to revive Kurna, the long-extinct Aboriginal language of the area around the city of Adelaide.

A. traces the history of Kurna and its decline from 1836 to the present. In 1990 very little knowledge of Kurna remained. The language revival began in 1990, and in the last decade the language has developed considerably. Programs have been established for a range of learners, language functions continue to expand, and the language is beginning to take root within households. Kurna is now becoming a marker of identity and a means by which Kurna people can further their political and social goals. A.'s study is intended as a model for the revival of languages in similar circumstances to Kurna.

— Order from: Swets & Zeitlinger, Box 825, 2160 SZ Lisse, The Netherlands (fax: (+31) 20 865 9741; e-mail: orders@swets.nl). The Dutch Florin price is definitive; postage and handling costs will be added. Special discounted price valid for orders received until June 30, 2001.]

On Biocultural Diversity: Linking Language, Knowledge, and the Environment. Edited by Luisa Maffi. Smithsonian Institution Press, 2001. 544 pages. \$65 (hardcover)/\$34.95 (paper). [Based on the conference on "Endangered Languages, Endangered Knowledge, Endangered Environments" held at UC Berkeley in 1996. Following an Introduction by M., "On the Interdependence of Biological and Cultural Diversity," contents include:

Part One: Language, Knowledge, and the Environment: Interdisciplinary Framework: David Harmon, "On the Meaning and Moral Imperative of Diversity"; Brent D. Mishler, "Biodiversity and the Loss of Lineages"; Greville G. Corbett, "Why Linguists Need Languages"; Eric A. Smith, "On the Coevolution of Cultural, Linguistic, and Biological Diversity"; Eugene S. Hunn, "Prospects for the Persistence of 'Endemic' Cultural Systems of Traditional Environmental Knowledge: A Zapotec Example"; Peter Mühlhäusler, "Ecological Linguistics, Linguistic Diversity, Ecological Diversity"; Gary P. Nabhan, "Cultural Perceptions of Ecological Interactions: An 'Endangered People's' Contribution to the Conservation of Biological and Linguistic Diversity"; Scott Atran, "The Vanishing Landscape of the Petén Maya Lowlands: People, Plants, Animals, Places, Words, and Spirits"; Jane H. Hill, "Dimensions of Attrition in Language Death"; Stanford Zent, "Acculturation and Ethnobotanical Knowledge Loss among the Piara of Venezuela: Demonstration of a Quantitative Method for the Empirical Study of Traditional Ecological Knowledge Change"; Phillip Wolff & Douglas L. Medin, "Measuring the Evolution

and Devolution of Folk-Biological Knowledge"; Andrew Pawley, "Some Problems of Describing Linguistic and Ecological Knowledge"; and Jeffrey Wollock, "Linguistic Diversity and Biodiversity: Some Implications for the Language Sciences."

Part Two: Biocultural Diversity Persistence and Loss: Case Studies: Manuel Lizarralde, "Biodiversity and Loss of Indigenous Languages and Knowledge in South America"; Katharine Milton, "Aspects and Implications of Ecological Diversity in Forest Societies of the Brazilian Amazon"; William L. Balie, "Environment, Culture, and Sirionó Plant Names"; Herman M. Batibo, "The Endangered Languages of Africa: A Case Study from Botswana"; Margaret Florey, "Threats to Indigenous Knowledge: A Case Study from Eastern Indonesia"; Saem Majnep with Andrew Pawley, "On the Value of Ecological Knowledge to the Kalam of Papua New Guinea: An Insider's View"; Felipe S. Molina, "Wa Huya Ania Ama Vutti Yo'oriwa--The Wilderness World Is Respected Greatly: Truth from the Yoeme Communities of the Sonoran Desert"; and Christine Padoch & Miguel Pinedo-Vasquez, "Resource Management in Amazonia: Caboclo and Ribereño Traditions."

Part Three: Perpetuating the World's Biocultural Diversity: Agenda for Action: Darrell A. Posey, "Biological and Cultural Diversity: The Inextricable, Linked by Language and Politics"; Tove Skutnabb-Kangas, "Linguistic Human Rights in Education for Language Maintenance"; Luisa Maffi, "Language, Knowledge, and Indigenous Heritage Rights"; Denny Moore, "A Tape Documentation Project for Native Brazilian Languages"; D. Michael Warren, "The Role of the Global Network of Indigenous Knowledge Resource Centers in the Conservation of Cultural and Biological Diversity"; James D. Nations, "Indigenous Peoples and Conservation: Misguided Myths in the Maya Tropical Forest"; Victor M. Toledo, "Biocultural Diversity and Local Power in Mexico: Challenging Globalization"; Thomas J. Carlson, "Language, Ethnobotanical Knowledge, and Tropical Public Health"; Ben G. Blount, "Indigenous Peoples and the Uses and Abuses of Ecotourism"; and Stephen B. Brush, "Protectors, Prospectors, and Pirates of Biological Resources."

Part Four: A Vision for the Future, and a Plea: Richard B. Norgaard, "Possibilities after Progress"; and L. Frank Manriquez, "Silent No More: California Indians Reclaim Their Culture—And They Invite You to Listen."

— To order, call Smithsonian Institution Press at 1-800-782-4612, or visit (<http://ucjeps.herb.berkeley.edu/Maffi-book.html>).

Explaining Language Change. William Croft. Longmans, 2000. 287 pp. \$22 (paperback). [An interesting new book from a well-known typologist and SSILA member.

Scholars have long noted the similarity between biological evolution and language change. Yet until recently neither linguists nor biologists have developed a model of evolution general enough to apply across the two fields. Even in linguistics, the field is split between the historical linguists and sociolinguists. C.'s monograph is the first thoroughly worked out framework for language evolution, building on the ideas of Richard Dawkins and David Hull in biology and philosophy of science. Its central thesis is that the locus of language change is the utterance in social intercourse. Linguistic innovations emerge from the remarkable complexity of communication in social interaction, and are propagated through the equally complex social structures of speech communities.

— Bill Croft writes: "My publisher (Longman) was bought up by Pearson, who terminated linguistics publication, is not marketing their recent linguistics books, and has not answered correspondence. However, the book is now listed as available at a major Internet bookseller for US \$22 (UK £19.99)."

BRIEFER MENTION

Language Death. David Crystal. Cambridge Univ. Press, 2000. 208 pp. \$19.95. [An educated but non-technical consideration of the widespread endangerment and extinction of local languages in recent generations. There is little new here for SSILA members, but C.'s talents as a popularizer and synthesizer are very much on display. He takes his examples from a refreshing variety of sources, and your editor was a bit startled to find one of his e-mail postings quoted.]

Grammatical Relations in Change. Edited by Jan Terje Faarlund. Studies in Language Companion Series 56. John Benjamins Publishing Co., 2001. 322 pp. \$100. [A collection of papers dealing with the changes that grammatical relations, and their coding and behavioral properties, have undergone in various languages. Two of the eleven languages treated are Eskimo and Popolocan.]

Systems of Nominal Classification. Edited by Gunter Senft. Cambridge Univ. Press, 2000. 360 pp. \$64.95. [Papers surveying the spectrum of nominal classification systems, from gender to numeral classifiers. Four of the contributors are SSILA members, reporting on American languages: Alexandra Y. Aikhenvald, Colette Grinevald, John Lucy, and Roberto Zavala.]

ONLINE PUBLICATIONS

El caribe isleño del siglo XVII: Tratado sobre la lengua y la cultura de los Callinagos. Raymond Breton. Translated by Duna Troiani. CELIA-CNRS, 2001. [Translation of Father Breton's *Dictionnaire caraibe-français* (1665), the only extensive source on Island Carib. — Online edition at: <<http://www.sup-infor.com>>.]

Gramática popular del zapoteco del istmo. Velma B. Pickett, Cheryl Black & Vicente Marcial Cerqueda. Segunda edición (electronica). Centro de Investigación y Desarrollo Binniza & Instituto Lingüístico de Verano. 125 pp. [Available on the SIL-Mexico website: <<http://www.sil.org/mexico/zapoteca/istmo/G023a-GramaticaZapIstmo-ZAI.htm>>.]

IN CURRENT PERIODICALS

Algonquian & Iroquoian Linguistics [D of Linguistics, 546 Fletcher Argue Bldg, U of Manitoba, Winnipeg, Manitoba R3T 2N2, Canada]

25.3 (2000):

David H. Pentland, "Inaccessible and Absentive Inflections in Algonquian" (25-26) [In addition to the usual set of number-gender-obviation suffixes, nouns and verbs in some Algonquian languages can take a set that indicates the referent to be asleep, dead, distant, or otherwise inaccessible. In Cree and Fox "inaccessible" and "absentive" categories are distinguished from one another.]

25.4 (2000):

David H. Pentland, "The Origins of the Cree Demonstrative Pronouns" (35-38) [A unified account of the Cree demonstrative paradigms must rely on comparative evidence. Although the Cree system is for the most part a direct inheritance from Proto-Algonquian, some reflexes are obsolete or fossilized.]

Annual Review of Anthropology [Annual Reviews, 4139 El Camino Way, Box 10139, Palo Alto, CA 94303-0139 (anthro.AnnualReviews.org)]

28 (1999):

Janis B. Nuckolls, "The Case for Sound Symbolism" (225-252) [Although the proposal that phonemes, features, syllables, or tones can be meaningful contradicts the principles of arbitrariness and double articulation that are axiomatic to structural linguistics, it is supported by a considerable body of evidence. The case for sound symbolism has of late been argued with renewed vigor by psychological anthropologists and philosophers, who see a paradigm shift under way.]

Brenda Farnell, "Moving Bodies, Acting Selves" (341-373) [F. notes a shift in anthropological studies of human movement from an observationalist view (such as kinesics and proxemics) to a conception of dynamically embodied action (such as her own work with Plains Sign Language). Researchers must devise new methods and adopt or devise new technologies, such as videotape and an adequate transcription system.]

29 (2000):

William A. Foley, "The Languages of New Guinea" (357-404) [The New Guinea region is the most linguistically diverse region in the world, with some 1000 languages, three dozen language families, and close to the same number of language isolates. Typologically, the languages exhibit enormous variation and many unusual properties. Large-scale processes of convergence have shaped languages over many millennia, giving rise to areal traits.]

Anthropological Linguistics [Student Bldg 130, Indiana U, Bloomington, IN 47405-7100]

42.3 (Fall 2000):

Michael Dunn, "Chukchi Women's Language: A Historical-Comparative Perspective" (305-328) [The phonological distinction between men's and women's varieties in Chukchi appears to be the product of prehistoric dialect mixing.]

Matthew Gordon, Pamela Munro & Peter Ladefoged, "Some Phonetic Structures of Chickasaw" (366-400) [Vowel quality, voice onset time, and consonant closure duration are examined, as well as the phonetic manifestation of the typologically unusual 3-way length distinction in vowels.]

International Journal of American Linguistics [U of Chicago Press, Journals Division, PO Box 37005, Chicago, IL 60637]

66.3 (July 2000):

Olanike Ola Orié & Victoria R. Bricker, "Placeless and Historical Laryngeals in Yucatec Maya" (283-317) [While Yucatec [ʔ] and [h] both exhibit properties typical of placeless consonants, [h] sometimes behaves as if it had place specification. This reflects the historical origin of [h] in two contrasting phonemes in Colonial Yucatec.]

Annette Veerman-Leichsenring, "Popolocan Independent Personal Pronouns: Comparison and Reconstruction" (318-359) [The Proto-Popolocan independent personal pronouns are reconstructed and the development of the system in specific languages is discussed. The grammaticalization of plurality and of a "reverential" distinction, as well as the development of 3rd person forms, is probably due to Nahuatl influence.]

MaryAnne Willie, "The Inverse Voice and Possessive *yi-/bi-* in Navajo" (360-382) [The *yi-/bi-* contrast in Navajo marks a voice alternation, with topicality the key factor — *bi-* the Topic, *yi-* part of the Focus, each disjoint in reference with the antecedent of the other. A change in the pronoun entails a change in coindexing of the NPs and pronouns; there is no "inversion" of NP order.]

Troi Carleton & Rachelle Waksler, "Pronominal Markers in Zenzontepec Chatino" (383-397) [The S, O, and Poss markers in Chatino are morphologically identical, but syntactic restrictions allow ambiguity to be avoided.]

Journal of Pragmatics [Elsevier Science, PO Box 945, New York, NY 10159-0945]

33.3 (2001)

Scott DeLancey, "The Mirative and Evidentiality" (369-382) [Evidence from Hare (Athabaskan), as well as from Tibetan and English, shows that a "mirative" distinction—marking the degree to which information is expected—can exist independently of an evidential system, not simply as a variant or subsystem of evidentiality. More generally, both mirativity and evidentiality represent the grammatical indexation of ways in which a proposition can deviate from an ideal of knowledge.]

Names: A Journal of Onomastics [American Name Society, c/o Wayne H. Finke, D of Modern Languages, Baruch College, 17 Lexington Ave, New York, NY 10010]

48.2 (June 2000):

William Bright & John McLaughlin, "Inyo Redux" (147-150) [The California placename Inyo was reported in 1860 to mean 'dwelling place of a great spirit' in a local Indian language, but this etymology was later disputed. It is now confirmed that the name is derived from Panamint *ini-yun* 'it's dangerous'.]

48.3/4 (September/December 2000):

William Bright, "The Sociolinguistics of the 'S-Word': Squaw in American Placenames" (207-216) [Although the belief that "squaw" is derived from a Mohawk word for the female genitalia is unfounded, and the historical use of the word as a derogative epithet is only weakly attested, it is a sociolinguistic fact that the word is offensive to Indians. When ideological values are associated with words, subjective associations are as important as objective ones.]

Natural Language & Linguistic Theory [Kluwer Academic Publishers, PO Box 358, Accord Station, Hingham, MA 02018]

18.2 (May 2000):

Kristin Denham, "Optional *Wh*-Movement in Babine-Witsuwit'en" (199-251) [Babine-Witsuwit'en (Athabaskan) exhibits fronting that is not due to topicalization, focus, or clefting, and that appears to be optional (not permitted in the Minimalist Program). D. accounts for the optionality of fronting by allowing optional selection of C (and its *wh*-feature) from the lexicon.]

18.3 (August 2000):

Frank Trechsel, "A CCG Account of Tzotzil Pied-Piping" (611-663) [T. offers an analysis of extraction and pied-piping in Tzotzil within the framework of Combinatory Categorical Grammar. The order of elements observed in Tzotzil pied-piped constituents is an automatic consequence of the syntactic projection of lexical function/argument relations by means of CCG rules.]

Romance Philology [Brepols Publishers NV, Begijnhof 67, B-2300 Turnhout, Belgium]

53, part 2 (Spring 2000):

William Bright, "Hispanisms in Southwest Indian Languages" (259-288) [A comprehensive survey of words borrowed from Spanish into the various Indian languages of the Southwest. Although B.'s list is substantial (224 etyma) he cautions that it is incomplete.]

Studies in Language [John Benjamins NA, 821 Bethlehem Pike, Philadelphia, PA 19118]

24.1 (2000):

T. Givón & Loren Bommelyn, "The Evolution of De-Transitive Voice in Tolowa Athabaskan" (41-76) [Tolowa transfers all de-transitivizing functions from the D-"classifier" slot to the object pronoun. This may be viewed as a complex, protracted diachronic change driven by a conflation of several features.]

Regina Pustet, "Echo Pronominalization and Complementation in Lakota" (137-170) [In Lakota, echo pronominalization offers a clear-cut alternative to marking complementation by lower predicate coding or higher predicate coding. It can be thought of as a hybrid of these, associated with intermediate degrees of conceptual coherence between the event expressed by the verb and the event denoted by the complement clause.]

24.2 (2000):

David Beck, "Semantic Agents, Syntactic Subjects, and Discourse Topics: How to Locate Lushootseed Sentences in Space and Time" (277-317) [It has been claimed that Lushootseed (Central Salish) lacks both syntactic subjects and transitive clauses. B. argues that both exist, and that it is the centrality of Lushootseed subjects in discourse organization (and hence their recoverability) that allows their frequent (even obligatory) elision from the surface form of sentences.]

Connie Dickinson, "Mirativity is Tsafiki" (379-422) [Tsafiki (Colorado), a Barbacoan language of lowland Ecuador, exhibits a complex pattern of both evidentiality and "mirativity" (in DeLancey's sense).]

RECENT DISSERTATIONS & THESES

From *Dissertation Abstracts International* (DAI), volume 61 (4) through 61 (7), Oct. 2000-Jan. 2001, and *Masters Abstracts International* (MAI), volume 38 (5-6), Oct.-Dec. 2000, and some earlier sources.

DeCesare, Richard P. Ed.D., Columbia Univ. Teachers College, 2000. *Indigenous Mathematics of Native North Americans: A Sourcebook for Educators*. 355 pp. [A collection of examples of the indigenous mathematics of Native North Americans, designed for use by elementary, secondary, and university teachers, as well as curriculum developers, in disciplines such as mathematics, history, social studies, language, and science. D. poses the following questions: (1) What counting systems existed and how were they constructed? (2) What counting procedures were used? (3) What symbol systems were used to represent numbers? (4) What types of measures were needed and how were measurements made? (5) What number lore was part of Native American culture, which numbers were considered "sacred" or "spiritual" and how were they used in rituals? DAI 61(6):2223-A.] [# AAT 9976709]

Facundes, Sidney Da Silva. Ph.D., SUNY at Buffalo, 2000. *The Language of the Apurinã People of Brazil (Maipure/Arawak)*. 693 pp. [A typologically informed grammatical description of the Apurinã language of the Purus River, in the western Brazilian Amazon, with appendixes on language variation and the design of the Apurinã orthography, a text sample, a vocabulary list, and a preliminary reconstruction of Proto-Apurinã-Piro-Iñapari. The segmental phonology is simple. The morphology is complex and includes special bound forms which are partially distinguishable from typical affixes. A subset of classificatory nouns can be verb-incorporated and refer back to physical and shape properties of participants previously mentioned in the discourse, resembling verb incorporated classifiers of North American languages. The description of the syntax involves, to a great extent, examining the functions and

behavior of bound morphemes, and reaches its highest complexity in the system of relative clauses. A subset of property-referring words (typical of Arawak languages) presents a morphologically marked split intransitivity system which is partly based on semantic class. VO order is the most frequent in texts, but the patterns of word order correlations point to OV. Overall, the Apurinã language constitutes a laboratory for examining the interplay between morphological forms and syntactic structure and functions. DAI 61(5):1816-A.] [# AAT 9967804]

Godes, Toni J. M.A., Univ. of Alaska, Anchorage, 2000. *Northern Paratexts: Alaska Native Texts*. 144 pp. [The paratext, the peripheral texts that border a central text, is a region of the textual product that frequently goes unanalyzed, particularly in the field of Native American literature. However, the paratext is a complex site of textual, social, and cultural transaction and, as such, should be recognized as a primary conveyor of textual meaning. The texts investigated here are *Unangam Ungiikangin Kayux Tunusangin Unangam Unikangis Ama Tunusangis: Aleut Tales and Narratives*, edited by Knut Bergsland and Moses L. Dirks, *Haa Shuka, Our Ancestors: Tlingit Oral Narratives*, edited by Nora Marks Dauenhauer and Richard Dauenhauer, and Velma Wallis's *Two Old Women and Bird Girl and the Man Who Followed the Sun*. MAI 38(6):1450.] [# AAT 1400030]

Holsinger, David J. Ph.D., Univ. of Wisconsin-Madison, 2000. *Lenition in Germanic: Prosodic Templates in Sound Change*. 198 pp. [Lenition, or consonant weakening, describes a range of phonetically diverse sound changes, including vocalization, elision, rhotacism, lambdacism, flapping, and spirantization. H. presents a unified phonological analysis of processes affecting consonantal strength, primarily lenition but including some cases of fortition, cast in terms of a prosodic template. Case studies in the role of the prosodic template in synchronic and diachronic phonological processes include the historical evolution and synchronic status of d-deletion and d-lenition in Dutch and a templatic analysis of Verner's Law, as well as lenition and fortition processes in a range of Native American languages. DAI 61(5):1817-A.] [# AAT 9972872]

Jackson, Margaret A. Ph.D., UCLA, 2000. *Notation and Narrative in Moche Iconography, Cerro Mayal, Peru*. 367 pp. [In a complex society that has no phonetic script, visual representation takes on particular importance. J. explores the visual arts produced by one such group, the Moche of the North Coast of Peru (c.100 BC-AD 800). Taking an interdisciplinary approach, she examines the hypothesis that Moche imagery constituted a codified visual notational system that was, by some definitions, a form of nascent writing. An in-depth study of the imagery's semiotic arrangement is integrated with a linguistic analysis of the now extinct Muchic language in an effort to discern how Moche pictorial standardization fits within larger paradigms of pictorially discursive forms, visual notation and writing. DAI 61(2):402-A.] [Not Available from UMI]

King, Alexander D. Ph.D., Univ. of Virginia, 2000. *Trying to be Koryak: Soviet Constructions of Indigeneity in Kamchatka, Russia*. 295 pp. [K. analyzes the way people in Kamchatka, Russia talk about native culture and the models of culture that result from these discourses, and demonstrates that the ways in which indigenous people talk about culture are fundamentally different from Soviet ethnographic theories of ethnic groups. Specific institutions (schools, dance ensembles, museums) are examined in detail for the way they generate discourse on language and culture, highlighting the differences between indigenous and non-indigenous discourses. Despite overt protestations against nationalism, the policies of native-language education and native cultural revival in the arts and schools demonstrate an inescapable logic of the "nationalizing state" inherent in the existence of the Koryak Autonomous Okrug. DAI 61(6):2363-A.] [# AAT 9975516]

Lell, Jeffrey T. Ph.D., Emory Univ., 2000. *Y Chromosome Analysis of Native American and Siberian Populations: Evidence for Two Independent Migrations of New World Male Founders*. 157 pp. [While maternally inherited mtDNA has long been a valuable tool in the study of human origins and population history, only recently has variation on the paternally inherited Y chromosome been exploited in a similar fashion. For this study L. used Y chromosome variation to re-examine the origins and interrelationships of Native American and Siberian populations, in particular, the number and geographic origin(s) of ancient migrations leading to the peopling of the Americas. The results show Siberia to be the geographic origin of at least two major male migrations. The first migration originated in central Siberia and followed a northern route into the New World, populating North, Central, and South America. The second migration originated in the Amur region of eastern Siberia and contributed to the North American Amerind and NaDene speakers. DAI 61(4): 1759-B.] [# AAT 9968378]

Park, Miae. Ph.D., Univ. of Wisconsin-Madison, 2000. *Surface Opacity and Phonological Issues in Klamath and Lushootseed*. 227 pp. [In several recent phonological theories, and in particular in Optimality Theory, serial derivations are eliminated entirely from underlying-surface mappings in phonological analyses. P's goal is to provide arguments that serial derivations are required in underlying-surface mappings by examining cases of surface opacity found in two American Indian languages, Klamath and Lushootseed, and to provide an alternative constraint-based Lexical Phonology account in which only a restricted form of phonological derivation is allowed. DAI 61(5):1819-A.] [# AAT 9972860]

Verdugo de Lima, Lucía E. M.A., Rice Univ., 2000. *Análisis sobre los usos incorrectos del español en estudiantes universitarios mayahablantes*. 108 pp. [Se realizó un análisis de los principales errores cometidos por estudiantes mayahablantes universitarios en su uso del español. El análisis se dividió en dos fases: una de fonética y la otra de morfosintaxis. Hemos propuesto algunas teorías de las causas por las cuales estos errores se cometen, las cuales coinciden en que la mayoría de los fallos encontrados son provocados por interferencia o transferencia lingüística de la lengua materna maya al castellano. MAI 38(5):1165.] [# AAT 1399283]

Wilson, Angela Cavender. Ph.D., Cornell Univ., 2000. *De Kiksuyapo! (Remember this!): Dakota Language, History, and Identity in the Eli Taylor Narratives*. 291 pp. [In 1991 Eli Taylor, a Wahpetuwa Dakota from the Sioux Valley Reserve in Manitoba, Canada, decided that he wanted a collection of stories documented and disseminated. In January 1992, video and cassette recordings of the stories were obtained, most of which were relayed in the Dakota language and which covered a broad range of topics concerning the Dakota past. The accounts were then transcribed and translated with the assistance of fluent speakers of the Dakota language. The result is a collaborative interpretive effort that presents the stories in a bilingual format and offers an analysis from Dakota perspectives. DAI 61(5):2009-A.] [# AAT 9975207]

[Most of the dissertations and theses abstracted in DAI and MAI can be purchased, in either microform or paper format, from University Microfilms International, 300 N. Zeeb Rd. Ann Arbor, MI, USA 48106-1346. The UMI order number is the number given at the end of the entry. Microform copies are \$32.50 each, xeroxed (paper-bound) copies are \$36 each (to academic addresses in the US or Canada). Unbound copies are available for \$29.50 over the web. Prices are in US dollars and include shipping and handling. For orders and inquiries from the US or Canada telephone UMI's toll-free number: 800-521-3042. From elsewhere telephone 734-761-4700, ext. 3766; or fax 734-973-7007. Orders can also be placed at UMI's website: <http://www.umi.com/hp/Support/DServices>.]

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REGIONAL NETWORKS

[A directory of regional or language-family conferences, newsletters, journals, and special publication series. Corrections and additions are solicited.]

GENERAL NORTH AMERICA

Studies in American Indian Literatures (SAIL). Quarterly journal focusing on North American Indian literature, both traditional and contemporary. Studies of oral texts are encouraged. Subscription by membership in the Association for the Study of American Indian Literatures (ASAIL), an affiliate of the MLA. Contact: Robert M. Nelson, Box 112, U of Richmond, VA 23173 (rnelson@richmond.edu).

ASAIL Notes. Newsletter of the Association for the Study of American Indian Literatures. Appears 3 times a year. Editor: Scott Stevens, Dept. of English, Arizona State University, Tempe, AZ 85287. Subscription by membership in ASAIL, see above.

American Indian Language Development Institute (AILDI). Annual 4-week training institute (usually in June) at the U of Arizona, Tucson, for teachers of American Indian languages, with emphasis on the languages of the Southwest. 2001 dates: June 4-29. Contact: AILDI, U of Arizona, D of Language, Readings & Culture, College of Education Room 517, Box 210069, Tucson, AZ 85721-0069 (520/621-1068; aildi@u.arizona.edu). [See "News & Announcements".]

Stabilizing Indigenous Languages. Annual meeting of educators and others working to revitalize American Indian and other indigenous languages. The 8th meeting will take place at N Arizona U, Flagstaff, June 14-16, 2001. Contact: Jon Reyhner, Center for Excellence in Education, Box 5774, NAU, Flagstaff, AZ 86011-5774 (jon.reyhner@nau.edu; http://jan.ucc.nau.edu/~jar/TIL.html).

IATHABASKAN/ESKIMO-ALEUT

Athabaskan Languages Conference. Next meeting: UCLA, May 18-20, 2001. Contact: Siri Tuttle, UCLA D of Linguistics, 3125 Campbell Hall, Box 951543, Los Angeles, CA 90095-1543 (stuttle@ucla.edu).

ANLC Publications. Teaching and research publications on Inupiaq and Yupik Eskimo, Alaskan Athabaskan languages, Eyak, Tlingit, and Haida. More than 100 titles in print. Contact: Alaska Native Language Center, Box 757680, Fairbanks, AK 99775-7680 (<http://www.uaf.edu/anlc/>).

Inuit Studies Conference. The 13th conference will be held in Anchorage, Alaska, in early August, 2002. Contact: Gordon Pullar, D of Alaska Native and Rural Development, College of Rural Alaska, 2221 E Northern Lights Blvd # 213, Anchorage, AK 99508 (angipl@uaa.alaska.edu).

Études/Inuit/Studies. Interdisciplinary journal devoted to the study of Inuit (Eskimo) societies, traditional or contemporary, from Siberia to Greenland. Linguistic papers are frequently published. \$40 Can (in Canada) or \$40 US (elsewhere) for individuals; \$25 Can/US for students; \$65 Can/US for institutions. Address: U Laval, Pavillon De-Koninck, Rm 0450, Ste-Foy (Quebec) G1K 7P4, Canada (tel: 418/656-2353; e-mail: etudes.inuit.studies@fss.ulaval.ca).

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. Next meeting (the 33rd): UC Berkeley, Oct. 25-28, 2001. Contact: Rich Rhodes (rrhodes@cogsci.berkeley.edu) or Laura Welch (lbwelch@well.com), or write: Algonquian Conf, D of Linguistics, U of California, Berkeley, CA 94720-2650. [See "News from Regional Groups."]

Papers of the Algonquian Conference. Current issue: vol. 31 (Prophetstown, 1999), \$44. Some back issues are also available (vol. 8, 21-23, 25-29); vol. 30 (Boston, 1998) has not yet appeared. Write for pricing to Arden Ogg, c/o Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (acogg@cc.umanitoba.ca; <http://www.umanitoba.ca/algonquian>).

Algonquian and Iroquoian Linguistics. Newsletter. Four issues/year. \$12/year (US & Canada, US dollars to US addresses); write for rates to other countries. Editor: John Nichols, Linguistics, U of Manitoba, Winnipeg, MB R3T 5V5, Canada (jnichol@cc.umanitoba.ca).

EASTERN CANADA

Atlantic Provinces Linguistics Association (APLA)/Association de linguistique des provinces atlantiques (ALPA). General linguistics conference. Papers on local languages and dialects (e.g. Mi'kmaq, Maliseet, Gaelic, Acadian French) welcome. Annual conference proceedings and journal *Linguistica Atlantica*. The next meeting will be held at the beginning of November 2001 at Dalhousie U in Halifax, Nova Scotia. Contact: Raymond Mopoho (rmopoho@is.dal.ca)

NORTHWEST

International Conference on Salish and Neighboring Languages. Linguistics and allied topics. Meets annually in August. The 2001 meeting (the 36th) will be held August 8-10 in Chilliwack, BC, hosted by the Sto:lo Nation. Contact Ethel Gardner (Ethel.Gardner@stolonation.bc.ca). Preprints of papers will be issued as a volume of the UBC Working Papers in Linguistics.

CALIFORNIA/OREGON

Hokan-Penutian Workshop. Linguistics, sometimes with papers on prehistory and ethnography. Next meeting: June 2002, at UC Berkeley. Contact: Leanne Hinton, D of Linguistics, UC Berkeley (hinton@socrates.berkeley.edu).

Proceedings of the Hokan-Penutian Workshop. Five volumes in print: 1988 (\$8), 1989 (\$6.50), 1993 (\$16), 1994-95 (\$14), and 1996 (\$15). Order 1988 and 1989 volumes from: Dept of Linguistics, U of Oregon, Eugene, OR 97403. Order other volumes from: Dept of Linguistics, UC-Berkeley, CA 94720. Prices postpaid.

News From Native California. News magazine for and about California Indians. Carries articles and other features on anthropological and linguistic topics, among others. Four issues/year. \$19. Order from: Heyday Books, PO Box 9145, Berkeley, CA 94709 (heyday@heydaybooks.com).

PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. Most recent meeting: June 2000 in Anadarko, Oklahoma, hosted by the Wichita and Affiliated Tribes. Contact: David Rood, D of Linguistics, U of Colorado, Campus Box 295, Boulder, CO 80309-0295 (rood@colorado.edu)

SOUTHWEST/MEXICO

Encuentro de Lingüística en el Noroeste. Biennial linguistics conference at the U of Sonora, Hermosillo, with strong emphasis on the indigenous languages of Mexico and Latin America. Most recent meeting: Nov. 29-Dec 1, 2000. Contact: Zarina Estrada, Salvatierra #33, Los Arcos, Hermosillo, Sonora, MEXICO (zarina@fisica.uson.mx).

Friends of Uto-Aztecan. Linguistics. Meets annually in the summer. Next meeting: Santa Barbara Museum of Natural History, Santa Barbara, CA, July 8-9. Contact: Karen Dakin, Instituto de Investigaciones Filológicas, UNAM, 04510 Mexico, DF (dakin@servidor.unam.mx). [See "News from Regional Groups."]

Tlalocan. Journal, specializing in texts in Mexican languages. Contact: Karen Dakin, Instituto de Investigaciones Filológicas, UNAM, 04510 Mexico, DF (dakin@servidor.unam.mx).

SIL-Mexico. Research and support facility, with extensive publication series independent of SIL-International. Contact: SIL-Mexico, Box 8987, Catalina, AZ 85738-0987 (albert_bickford@sil.org; <http://www.sil.org/mexico/>).

MAYAN

Mayan Linguistics Newsletter. \$5/year to US (\$8 foreign air mail). Editor: Susan Knowles-Berry, 12618 NE 5th Ave., Vancouver, WA 98685 (gberry1155@aol.com). Make checks payable to the editor.

Workshop on Maya Hieroglyphic Writing/Maya Meetings at Texas. Annual meetings and workshops in Austin, Texas, for Mayan glyph researchers at all levels (also on Mixtec writing), usually mid-March. Contact: Peter Keeler, Texas Maya Meetings, PO Box 3500, Austin, TX 78763-3500 (512/471-6292; mayameet@ccwf.cc.utexas.edu; <http://www.mayavase.com/mayameet.html>).

SOUTH AMERICA

Grupo Permanente de Estudio de las Lenguas Indígenas de las Áreas Lingüísticas de América Latina (ALAL). Consortium promoting areal-typological studies of the indigenous languages of Latin America. Coordinators: J Diego Quesada (dquesada@chass.utoronto.ca), Marlía Facó Soares (marlia@acd.ufrj.br), and Lucía Golluscio (lag@filo.uba.ar).

GT Línguas Indígenas. Working group on indigenous languages of Brazil. Meets with ANPOLL (the Brazilian MLA); circulates newsletter. Contact: Ana Suelly A. C. Cabral (asacc@amazon.com.br; <http://www.gtl.locaweb.com.br>).

Correo de Lingüística Andina. Newsletter for Andeanist linguists. \$4/year. Editor: Clodoaldo Soto, Center for Latin American Studies, U of Illinois, 910 S 5th St #201, Champaign, IL 61820 (s-soto3@uiuc.edu).

SIL-Colombia. Research and support facility, with extensive publication series independent of SIL-International. Contact: H.V. Apartado Aéreo 120308, Santafé de Bogotá, Colombia (pubco_cob@sil.org).

GENERAL LATIN AMERICA

International Congress of Americanists. Meets every 3 years. Most meetings have several sessions on linguistic topics, usually focusing on C and S American languages. The 51st ICA will take place in Santiago, Chile, in July, 2003. Contact: Milka Castro Lucic (mcastro@uchile.cl).

Centre d'Études des Langues Indigènes d'Amérique (CELIA) — French research unit, mainly focused on S American languages. Series of publications in Amerindian ethnolinguistics and a journal, *Amérindia*. For further information contact: CELIA-CNRS, 7 rue Guy Moquet, 94801 Villejuif, FRANCE.

Ibero-Amerikanisches Institut. German non-university institution with an important library on all matters referring to Latin America. Publishes various monograph series and a journal, *Indiana*, devoted to the indigenous languages and cultures of the Americas, and sponsors some non-fieldwork research activities. Contact: Ibero-Amerikanisches Institut PK, Potsdamer Strasse 37, D-10785 Berlin, GERMANY (<http://www.iai.spk-berlin.de/>).

SIL-International. Research and support organization for Wycliffe Bible Translators worldwide. Grammars, dictionaries, and other materials on numerous American Indian languages. For a catalogue, write: International Academic Bookstore, SIL, 7500 W Camp Wisdom Rd, Dallas, TX 75236 (<http://www.sil.org/>). See also SIL-Mexico and SIL-Colombia.

THE SOCIETY FOR THE STUDY OF THE INDIGENOUS LANGUAGES OF THE AMERICAS

SSILA welcomes applications for membership from all those interested in the scholarly study of the languages of the native peoples of North, Central, and South America. Dues for 2001 are \$13 (US) or \$21 (Canadian). Dues may be paid in advance for 2002 and 2003 at the same rate. Checks or money orders should be made payable to "SSILA" and sent to: SSILA, P.O. Box 555, Arcata, CA 95518. For further information, visit the SSILA website at www.ssila.org.